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## THE STANDARD.

### *THE FUGITIVE SLAVE LAW IN THE SENATE.*

CASE OF EDWARD DAVIS, THE "SALT-WATER FUGITIVE."

IN the U. S. Senate, on the 18th inst., Mr. SUMNER presented a memorial from the Pennsylvania Society for Promoting the Abolition of Slavery — the same Society which enjoyed the friendship of Washington, and of which Benjamin Franklin, Benjamin Rush and Dr. Weston were early Presidents. The memorial was an elaborate document, engrossed on parchment, and signed by Dr. Parrish, the present President of the Society. It protested at length against the Fugitive Slave bill, and "earnestly, but respectfully, solicited the Federal Legislature to adopt, with the least practicable delay, the proper measures for expunging from our statute-book an enactment which, as long as it remains there, must constitute a dark blot upon our national character in the view of the civilized world." Mr. SUMNER, in offering this memorial, said:

Among the reasons assigned by the memorialists, is one to which I feel it my duty to call particular attention, and to crave the attention of the chairman of the Committee on the Judiciary [Mr. Butler]. They show that, by the operation of the tenth section of the fugitive bill—which gives conclusive force to a record made behind the back of the alleged fugitive—a free coloured person, with evidence of his freedom, may be surrendered to slavery. And they add:

"This is not an imaginary case, but is substantially descriptive of one which has recently occurred. A coloured man, who had resided in Philadelphia from childhood, and proved by competent witnesses to be a free man, has been reluctantly consigned to a claimant in Georgia by a United States Commissioner in Delaware, under the authority of the section alluded to."

Reference is here made to the interesting case of Edward Davis, who escaped from Georgia by concealing himself under the wheel-house of a steamer in a most exposed situation; and who was afterwards surrendered to slavery in opposition to positive testimony to his freedom. Among the papers accompanying the memorial, is one which states that the Commissioner declared that 'he would give fifty dollars, cheerfully, to be released from making the decision"; and that on account of it "he lost two nights' sleep, and had no comfort while in church on Sunday." No wonder at this.

Mr. President, it was an early maxim of the common law, that it were better that one hundred guilty persons should escape than one innocent person suffer.

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A wise man of antiquity remarked, in words often admired, that, in his opinion, the best Government was that under which a wrong to a single citizen was resented as an injury to the whole Commonwealth. And, sir, only at this session, Congress has offered its homage to an American officer, who, in a distant sea, interposed the power of the Government to shield the liberty of an obscure person who claimed his protection. If the spirit of this act, and of these sentiments, prevailed here, an outrage like that described by the memorialists could not occur, without arousing at once the indignant judgment of Congress.

I move the reference of the memorial to the Committee on the Judiciary.

Mr. CLAY. Mr. President, the Senator quotes one old saying from the common law. There is another, sir, to be derived from higher authority, from the sayings of the wise man of Israel, "the dog will return to his vomit." I do not expect, sir, that we shall be able to correct vicious and depraved instincts or corrupt taste; but I do protest against tolerating an abuse of the rules of the Senate, in order to reiterate these hackneyed set phrases which we have heard repeated so often.

Mr. SUMNER. I am accustomed to answer, on this floor, anything in the shape of argument, and I hold myself ready at all times to meet it. I hold myself, also, at all times ready to meet any Senator here who keeps within the rules and orders of debate, for that man is my peer; but a Senator who does not keep within the rules and the orders of debate is not my peer.

Mr. DAWSON, of Georgia, thereupon took the floor and made a pretty long speech, the material portions of which we subjoin:

I only beg to say to the Senate, and through them to the country, that the allegations contained in the petition are not correct, and I feel that this is not the proper place to set afloat as facts statements which have no actual foundation.

Now, sir, it so happens that I am acquainted with Colonel Dean, the Senator from the city of Macon, and county of Bibb, in the Legislature of the State of Georgia, and I know the case to which the Senator referred. I received a communication from a personal friend, Mr. Wales, of Wilmington, Delaware, who was one of the attorneys, and I think the leading attorney, engaged in the trial. I recommended to him that if there was the least belief whatever that the boy Davis was a free person of colour, Judge Nesbitt, late of the Supreme Court of Georgia, should be employed to investigate the case. Colonel Dean, knowing the facts, asked that the laws of the country should be invoked to try whether he was a free person of colour or not. He is now in Georgia, and the question can be tried there. A correspondence has taken place on the subject between Mr. Dean and some individuals at Wilmington.

Mr. Dean stated to them that the boy was there, and that, if any of them believed he was a free person, and could convince him such was the fact, he would be the last man in the world to retain in slavery any one who was not a slave. The matter passed off in that way; but the honourable Senator from Massachusetts to-day has set it afloat throughout the whole country that, by the laws of the United States, and by the decision of a Commissioner in the State of Delaware, a free man has been sent into slavery. If I were to ask the Senator if he made this statement from any knowledge of his own, he would say he did not, but that he spoke from the representations contained in this petition.

Now, sir, I submit to him and to the country whether it is proper thus to attempt to excite sectional jealousies upon a presumed state of facts; and whether it is justifiable to allow those persons who are governed by prejudice or fanaticism, or any other feeling whatever, to make this body an instrument by which they may circulate their statements, when it is known, or ought to be known, that they are not true?

Mr. President, if we go on in this course, and gentlemen who take pleasure and feel a gratification in exciting one section of this country against the other, continue in this way, conservative men will ask why is it done; for what purpose can it be? Can it be the result of a patriotic feeling, or is it the result of a determination so to excite one section against the other so as to lead to disunion?

Why, sir, no longer ago than two days since, I happened to come across an Abolition paper called the *Emancipator* [*Liberator?*], and there I read a speech of Wendell Phillips, who is himself the great leader of the party or faction to which the Senator belongs, in which he said the Constitution of the country established slavery; that by it the South was justified; that the Constitution required the rendition of persons escaping from service, and the principle to which he appealed was the destruction of the Constitution. As an evidence of what he and his followers intend, they burpt up that sacred instrument and also this law, and proclaimed that the disunion of these States was the only course that could rescue them from the oppression, as they call it, of Slavery.

Now, am I to believe that the Senator from Massachusetts, under the influence of this feeling, is making an effort to bring about that state of affairs, which is so much desired by the leaders of the party? Does he desire to see accomplished the results contemplated by the individual to whom I have reference, and others connected with him? I surely think not.

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Now, sir, I submit to the country and to the members of this body, whether we should make ourselves a mere instrument in the hands of these fanatics? I will be pardoned for calling them so. For those who are sincere, and honest, and governed by feelings of the heart, and have no hypocrisy, I have a respect; but in regard to those who are governed by personal feelings and considerations, and who desire to make themselves the leaders of this party, or to acquire notoriety at the expense of the country, I cannot call them patriotic.

Here, sir, I am the representative of a State having as much prosperity, and, I trust, as much patriotism, as any State in this Union. That State tolerates slavery—a slavery that has descended to us from ancestors—a slavery that came from the ancestors of the Senator from Massachusetts himself, and from the State of Massachusetts. With this destiny implanted upon us, and with all the efforts of benevolence and philanthropy to render the condition of all mankind, black or white, in that section of the world happy and prosperous, are we to be daily irritated and perplexed by the solemn declarations we have all heard uttered by the Senator from Massachusetts—calculated to do what? Calculated to make the impression abroad that cruelty is existing in the South; that we of the South would take a free man and convert him into a slave.

* * * * *

But, sir, I did not intend to say much. I rose merely to speak of the facts, because I am one of those who consider this question as having passed by, and who had hoped it would not be agitated here again. My object in rising was merely to correct the Senator's statement as to Col. Dean, the owner of the boy Davis, to whom he has referred. The boy, as I understand the facts, as they have been already proved in the trial in Delaware, and as they will be proved again, is a perfect slave. I now assure the Senator, if he wishes to look into the matter, he can go to the town of Macon, in the State of Georgia. I will accompany him there. He will receive no affront. He shall be protected in every form and shape. He shall be protected like any other gentleman who passes through our country. The boy shall be there. The Senator may institute a *habeas corpus*. He may select a jury in the State of Georgia to try the case, and if he, as well as the jury, be not satisfied that the boy is a slave, I pledge myself that he shall be given up.

While Mr. DAWSON was speaking, Mr. RUSK, of Texas (one of the *mousers* of the Slavocracy), upon examining the memorial and accompanying documents, discovered a paper from that honest and intrepid old Quaker, THOMAS GARRETT, of Wilmington, Delaware, which, he said, "reflected grossly and falsely upon the South," and to the reception of which, therefore, he objected. Mr. MASON, of Virginia, said: "The Senator from Massachusetts has brought the paper before us. He is responsible to the Senate for it, and I ask that it may be read." It was then read as follows:

"WILMINGTON, *6th month* 17, 1854.

"TO ALL WHOM IT MAY CONCERN: I called on Samuel Guthrie, Commissioner, residing at New Castle, this day, to request of him a copy of his decision in the case of Ned Davis, the salt water fugitive, which he declined to furnish; first, because it would take some two or three hours to write out his decision; and, second, he did not wish to write out an opinion just to satisfy the public, that would be published in the papers, and then torn to pieces by those who might see fit to comment upon it; he had given his decision for the delivery of Davis, and did not feel bound to furnish the public with his reasons for so doing. He further stated that John Wales, Esq., was present, and had taken down the heads of his reasons for deciding as he did, *or he should have furnished them.* He seems to have forgotten that, at the time, he promised to write it out at his leisure, and give it to us. He also told me, the day of the decision, before he gave it publicly, that he had commenced to write it out, but, not being well, had not completed it. At the time alluded to, the morning before he gave up Davis, he stated to me that he was not prepared to say but what Ned Davis was entitled to his freedom, by the law of Maryland: *but that must be proved in Georgia*, from whence he escaped, if anywhere. He had positive proof that he was held as a slave by Dean, of Georgia, and he could not go into the case to determine whether or not he was held there according to law. The proof of his being held there as a slave was the ground of his decision. If he had been so kind as to have furnished the friends of Ned Davis with those facts—that he could not go into the justice of Dean's claim to Davis, but must return him at all hazzards—it would have been worse than folly to employ counsel to attend to his case at all.

"Very respectfully, THOS. GARRETT."

"WILMINGTON, *6th month* 17, 1854.

"ESTEEMED FRIEND, CHARLES SUMNER: Two or three days since, Dylwin Parrish, of Philadelphia, sent me a letter he had received from thee, requesting all the important facts relative to the trial and return of Ned Davis, claimed by Dean, of Georgia, as a slave. I at once put thy letter and his into the hands of ex-Senator Wales, who was employed to defend Davis, and requested him to write out all the facts, and forward to thee. At the same time I gave him a copy of a letter from E. A. Nesbit, an attorney of Macon, Georgia, who had been written to to test the validity of Dean's claim to Davis, in answer to which he wrote us he was dead, but, were he in life, he would not hesitate to undertake his case. Wales will forward the copy of that letter, also one from his brother, cut from the *Pennsylvanian*, published in Philadelphia, by which it will be found his professions were all gammon. Yesterday, at Wales's suggestion, I went to see Guthrie, at New Castle, to get his own statement, which thee will see he declines to give, for reasons set forth, and afterwards contradicts himself by saying he would have furnished the heads of it, if Wales had not been present, and taken it down. I showed the within statement to Wales, and he directed me to say he would send thee all the documents he can furnish in the case in a day or two. We are boastingly told that the South is not only just, but honourable, and that a coloured person can always have a fair trial for his freedom there; nay, more, I have frequently been boastingly told they are so tenacious of the right there, that there are always attorneys of good standing enough to be found there to volunteer to see that they have a fair trial. What has wrought such a sudden change there? The Nebraska-Kansas bill, or the Burns tragedy at Boston? I was in Boston at the time Burns was taken, and I agree with the *Richmond Enquirer*—a few more such victories, and the return of slaves from the North will be of the past, not the present. I rejoice that our Pennsylvania friends have petitioned for the repeal of the fugitive slave law. It is odious to all decent men of feeling. Guthrie, who got ten dollars for returning poor Davis, declared to me he would have given fifty dollars cheerfully to be released from making the decision. It showed one of two things: it was repugnant to his feelings to do it, or he was ashamed to own he done it willingly. He declared to me he lost two nights' sleep, and had no comfort while in church on Sunday, reflecting on it. Well, he swallowed the pill, and I presume he will soon be able to conquer his prejudice.

"Thine truly, THOS. GARRETT."

Mr. RUSK gave his indignation an airing in the following speech:

—With regard to the billingsgate and falsehoods towards the South in that letter I have nothing to say. I care nothing about them. They are the capital of certain parties. It is what they have to say in reply to all arguments. Destitute of principle, they must, as a matter of course, have resort to the calling of names and to the utterance of falsehoods to sustain them in the seeming plausibility of what they say; but here is the principle to which I object.

A member of this body writes a letter to an individual about a transaction, evoking from that individual an answer which is slanderous towards the officer who executed the law, and then presents it to this body. It is a paper slanderous to that officer, and a libel upon him. It talks about the power of his conscience; that he could not have comfort in church; that he got ten dollars for sending this man back. Such poor, pitiful, trifling expressions as these, which form the capital of certain persons, are indulged in. No Senator here has a right to draw from anybody an *ex parte* slanderous statement towards a private individual, much less towards an officer of the Government, and then spread it on the records of the Senate. I object to the reception of the paper.

Mr. BAYARD, of Delaware, illustrated his notions of chivalry and honour by a vindictive assault upon the character of THOMAS GARRETT. These slaveholders are always courageous in speech when the object of their malignity has no opportunity for self-defence. We copy the material portion of Mr. BAYARD'S passionate diatribe:

I should not take part in this discussion, or any notice of the communication which is now before the Senate, though not addressed to the body, were it not that I am personally acquainted with the character of the individual who wrote that letter. I may say of him that, upon the subject of slavery—the abolition of slavery—he is a maniac. Sir, it has been my fortune, within the last ten years, since 1846, to be employed to bring action against that very man, not under the present fugitive slave law, but under the law which had stood since 1793, for, as I call it, stealing or aiding to steal slaves who had escaped from the State of Maryland into the State of Delaware. I brought several actions against him, and I recovered penalties under that law. I obtained verdicts from the juries, without leaving the box, to the amount of nearly $8,000; but he smuggled away his property in some mode, and covered it up, so that only $2,000 of the amount of the verdicts could be got out of him. So strong was the sentiment of the jury in my county (in which I admit there are a vast number of Abolitionists, and persons who are infected with the peculiar notions of the Society of Friends), that when, after the verdicts of the juries in those cases had been given, and the penalties awarded under the act of Congress, I sued him for trespass, *de bonis asportatis*, the jury gave me, without leaving the box, the full amount of the value of the slaves, in addition to the penalty of the act of Congress. He had been accessory to the removal of slaves, by one of the modes in which these gentlemen, who are so exceedingly philanthropic remove the property of others, and take it from its owners. He paid the penalty in that case. I mention this as the character of the man, in order that you may see that in any question connected with slavery, I would not take his word for any statement of fact under oath, or not under oath; because I consider him a maniac on the subject. I believe such is the general estimation of him in the neighbourhood in which I live.

As regards the Commissioner in that case, Mr. Guthrie, he is a gentleman of high standing at the bar, a modest, retiring, firm man. I presume he based his opinion upon the ground which I maintain, under the act of Congress for the delivery of fugitives; and it is this: The object of the act is not to try the question of freedom or slavery—to determine it finally—because the effect of the decision of the Commissioner cannot be such as regards the rights of masters. If the slave is returned into his own State, under the laws of that State he has the right to apply for his freedom if he is entitled to it. The principle of the fugitive slave law, as I understand it, is that slavery being acknowledged by the Federal Constitution, for the purpose of the return of fugitive slaves, if slavery is the condition of the black man in the State from which he escapes, and you prove the fact that he was held in slavery at the time he escaped, and that he did escape, then it follows of necessity that, being in a state of slavery, he cannot, by his escape, change the jurisdiction which is to determine his right to freedom one way or the other.

That I suppose to be the principle of the law. It is a mere *ex parte* proceeding. It does not bind the slave when he is returned into the State from which he has escaped, and where he has been held in slavery; but the question of freedom or slavery may still be determined there.

After some confusion on points of order, Mr. SUMNER got the floor and spoke as follows:

In the impatience of the Senate, I do not desire to follow the discursive address to which we have listened from the Senator from Georgia [Mr. Dawson], or the Senator from Delaware [Mr. Bayard], touching the various points of law and of fact in this matter, which has been so suddenly brought before us. My object is simply to set myself right. That I can do. I know, sir, that I can set myself right always.

In presenting this memorial, I performed a simple duty. I had also a pleasure in its performance. It was a memorial from an eminent Society which has enjoyed much honour in this country, and from which memorials have always been welcomed in Congress, from that early memorial signed by Benjamin Franklin, down to the present time. And it urged a prayer which I am always glad of an opportunity to urge.

When I had the honour to receive the memorial some time ago from the eminent President of the Society, I wrote to him, acknowledging its reception, and suggested to him that it would be important, in carrying out the desires of the Society, to accompany the memorial with such evidence as they could present in relation to the specific grievance set forth in the memorial. In response to that letter, I received from Dr. Parrish, the President, to whom I have referred, several papers which accompany the memorial; and also, subsequently, a letter from a gentleman of Delaware, personally unknown to me, and with whom I am not aware that I had had any previous communication. As the letter from Delaware related to this matter and contained what purported to be a certificate of facts, regarded as important, I placed it among other papers accompanying the memorial; and, under these circumstances, I presented them all to the Senate. If the letter contained any expressions justly obnoxious to Congress or disrespectful to this body, I did not take note of them at the time.

Such, sir, is my simple explanation of these facts; and now with regard to one suggestion that has fallen from the Senator from Georgia, [Mr. Dawson], that there are persons here who seek to arouse odium against the South, or to create excitement and ulceration of feeling there, I say distinctly that I am not one of those persons, nor do I believe that any such exist. Sir, I desire no such thing. I desire justice simply; that is all. I wish to see this Union, which binds us all together, a Union of peace and harmony, in fact and in name; but, above all, let it be a Union where freedom is maintained by constitutional laws. And permit me to say, that just so long as an enactment continues on the statute-book which defies every sound principle of constitutional law, and every axiom of free institutions, Senators must expect that it will be met by the strongest language of reprobation which can come from honest hearts.

At this point Mr. BENJAMIN, of La., interposed with an interrogatory addressed to Mr. SUMNER, when a colloquy followed, which we shall notice elsewhere. The memorial was subsequently laid upon the table by a vote of 37 to 14.

### *THE CATECHUMEN TURNED CATECHIST.*

THE colloquy which we give below formed an episode in the debate that occurred upon the presentation of the memorial of the Pennsylvania Abolition Society for the repeal of the Fugitive Slave act, on the 18th instant, in the Senate. It had only an accidental connection with that debate, and therefore, for the sake of perspicuity, we set it by itself:

Mr. BENJAMIN. I do not desire to enter into any general question of the constitutionality of the fugitive slave law, or to excite any further discussion on a topic which, in my estimation, ought to be banished from the Halls of Congress; but on several occasions, on this floor, when the question has arisen in the Senate in relation to the precise construction which the Senator from Massachusetts places upon those articles of the Constitution which are intended to secure to the South the return of its property when it has escaped into the free States, the Senator has declared that his statements, or his opinions, upon the subject have been misrepresented. I have listened to him, upon each occasion, with great interest, and I can assure him, with a sincere desire to ascertain his precise views of the constitutional obligation on that point; and I did determine, as no one else had done it, that on the very first occasion on which this question should be raised in the Senate I would endeavour to obtain some distinct knowledge of his opinion.

Now, Mr. President, the Constitution of the United States is composed of a very few articles. There are but seven of them in all. The first provides for the organization of the legislative department of the Government; the second for the executive; and the third for the judiciary. The fourth treats of the relation of the States between themselves, and between themselves and the General Government. The fifth is confined to the subject of amendments to the Constitution; the sixth to a declaration of the general principle that the laws of the United States are paramount to those of the States; and the seventh to the ratification of the Constitution itself. The fourth article, which treats of the relations of the States between themselves and of their relations to the General Government, contains but four short sections. The first provides that "full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State." The second is divided into three paragraphs, the first of which says, that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." The second paragraph says, that a "person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the Executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime."

The third paragraph says:

"No person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due."

Now, sir, the Senator from Massachusetts on several occasions upon this floor has denied the obligation, as I understand him, under the Constitution of the United States, to deliver up fugitive slaves from the free States to the owners in the slave States. I understand that to be the extent of his denial. I will respectfully ask the Senator from Massachusetts to inform me if that is what he asserts.

Mr. SUMNER. The manner of the Senator from Louisiana is always so kind and so much in conformity with the proprieties of debate, that I shall have great pleasure in answering his questions; but I should prefer to wait until he gets through.

Mr. BENJAMIN. I simply wish to inquire of the Senator from Massachusetts whether he acknowledges any obligation imposed by the Constitution of the United States, for the return of fugitives slaves from the free States to those by whom they are held to service or labour in the slave States. That is the only question which I desire to propound to him before I proceed with what I have to say.

Mr. SUMNER. And before I answer that question, I desire to ask the Senator from Louisiana, whether, under the clause of the Constitution of the United States, which secures to the citizens of every State the privileges and immunities of citizens of the United States, a coloured citizen of Massachusetts can, without any crime, in South Carolina or Louisiana, be seized and thrown into prison, and then afterwards, on failure to pay certain alleged jail fees, be sold absolutely into Slavery?

Mr. BENJAMIN. I will answer that I think that is entirely unconstitutional.

Mr. SUMNER. I am very glad that the Senator says it is entirely unconstitutional. I will then ask the Senator if he is ready in his place to introduce an act of Congress to carry out that provision of the Constitution, to secure to the coloured citizens of the North their rights in South Carolina and Louisiana?

Mr. BEJAMINN. This is a very extraordinary method of answering a question. I have heard of the Yankee method of answering one question by asking another; but this is answering one by asking two [laughter]. It was not my desire to enter into any polemical controversy upon this subject with the honourable Senator from Massachusetts; but, as I stated before, I put the question with a sincere and earnest desire to ascertain whether he and the gentlemen with whom he acts, or whose organ he is upon this floor, really recognised any constitutional obligation on the part of the free States, or on the part of Congress, to provide for the return of a fugitive slave from the free to the slave States? Whether that obligation exists anywhere under the Constitution? Or, in other words, whether this article of the Constitution was intended to apply to slaves?

Mr. SUMNER. Before answering the question of the Senator [laughter], I should like to have him deal by me as he desires me to deal by him. I should like to have him tell me whether it is in the power of Congress, under the clause of the Constitution to which I have referred, and which is side by side with the other clause on "fugitives from labour," to pass an act to secure to coloured citizens of the North their rights in South Carolina and Louisiana? The Senator must answer that question before he can confront this discussion.

Mr. BENJAMIN. My object is answered, sir.

Mr. CLAY. Exactly; do not say another word.

Mr. BENJAMIN. I imagine, sir, that there is not a man in the country who will not now thoroughly understand the object for which I put the question. That object is entirely answered. To a plain, respectful inquiry put to the Senator from Massachusetts, in relation to his understanding of the provision of the Constitution, about which he declared his sentiments upon this floor, and in relation to which he has always said that his sentiments have been misconstrued, he has answered by submitting to me a series of inquiries. I answered the first, supposing that upon my answering that, he would then be willing to answer my question. Instead of that, I find myself put upon the stand. I shall, therefore, decline further discussion.

### *SHAM SLAVE-HUNT.*

THE people of Montague, Mass., indulged themselves in some recreations of a somewhat unusual sort on the recent "glorious fourth." In the first place they hanged and burned the effigies of Pierce, Douglas, Hallett and Loring, the bells at first tolling lugubriously, and then changing to a merry peal as the symbolic representations of political and moral perfidy became a prey to the flames. This was followed by a scene which is thus described by a correspondent of the *Commonwealth*.

"All at once, a fugitive slave—an indubitable runaway from "service due" to some southern do-nothing, of decided African descent—as black as black could be, with the unmistakable, world-wide known blue cotton pants, and a gait as decidedly darkeyish, was seen stealing out of a yard, through the crowd, and cutting across the Common to some place of refuge. Immediately on which, on thundering steed, coat off, and pitch-fork in hand, and all wrath and fury, issued from the same mysterious haunt and home of the slave-hunter (which till then we did not know that we had in Montague), his fell pursuer. And now the work waxed warm. The flight—the pursuit we shall not attempt to describe. It must be left to the imagination, which alone can do justice to it. Suffice it to say, for a moment it seemed as if a tornado had come down upon Montague—an earthquake had shaken it. All the elements of popular excitement were suddenly lashed up to their intensest fury. Dire was the yell—loud the racket. Hard tried Ben to escape—doubling and redoubling on his track—through the crowd—in all directions—and behind everything that he thought might hide him from the hot vengeance of his pursuers. Fierce was the struggle and determination of the numerous horsemen (for others had now joined in the chase) to take him. And now was extemporized an equally determined party of rescuers, one of whom laid it over the head of a pursuer with a blow from a whip which made his head ache for days. It is unnecessary to say that though Ben and Burns both begin with B, their fates were not the same. The Montague slave-hunt did not end as the Boston one did. Ben was effectually rescued, and is now in the enjoyment of the sweets of liberty. The Montagurians don't believe in sending 'fugitives from' *in*justice' back to Slavery, from the banks of the Connecticut, if they do in Boston from the shadows of Bunker Hill and Faneuil-Hall.

"To be serious—this little tragico-comic drama in Montague, on the 4th, was well played out, and had an important effect. It was a new idea, and may have suggested a new way of bringing manstealing, and such scenes as the late disgraceful one in Boston, into contempt and ridicule. Let this little hint and beginning at Montague be acted out on a large scale. Let a slave-hunt be got up on Boston Common on the 4th (with an abundance of the best kind of actors for such a performance, and there are enough of them to be found, and due preparation) and I tell you what, how that city would foam! how that Common would be packed! and when it takes place may I be there to see. I should not wonder if the Union should ring with it. The South would foam, I know, with indignation and threatenings, as usual. So much the better.

'Cervantes smiled Spain's chivalry away,'

Byron says. If we could shame the South out of its hateful, wicked, and wo-working system by burlesque and ridicule, we should do more than Cervantes did with his immortal prosepic, and more for the Union, the country, and the world, than all the Union-safety committees that were ever got together."

### *WHICH DOUGLASS?*

THE Washington correspondent of the *Times* relates the following story, which is too good to be lost.

"We have some funny scenes here occasionally, growing out of the Nebraska excitement. Col. Bugg, of Tennessee, is a tall, fleshy, jovial, good-natured, whole-souled Whig, frank, simple and unpretending in his manner, and full of honest patriotism and sound political common sense.

"Senator Dixon, of Kentucky, *was* a Whig, is an amiable gentleman, with rather an aristocratic air, and somewhat flighty in his political notions. It will be remembered that he was the first Whig to propose the repeal of the Missouri Compromise. Col. Bugg and Gov. Dixon chanced to meet not long since, while the former was indulging in a quiet glass of whiskey and water, when the following conversation, nearly as I can relate it, ensued:

"*Gov. Dixon*—Why! Colonel, I am surprised to see you going off from your Southern brethren, and associating and affiliating with such men as Seward and Chase and Giddings and Douglass.

"*Col. Bugg* (after a momentary pause and a cool survey of his interrogator, as if a little uncertain whether he should drink his whiskey or spill it in the face of the Gov.)—*Which* Douglass?

"*Gov. Dixon*—Fred. Douglass, the nigger!

"*Col. Bugg*—Well, if it were true, I would rather associate with the black Douglass than the white one. The only difference between them is, that one is black outside and the other inside—and the difference strikes me forcibly to be in Fred.'s favour.

"*Gov. Dixon* (a little disconcerted at this home-shot)—Well, you're dead, anyhow, for the course you have taken. You will never be heard of again.

"*Col. Bugg*—That's a question yet to be settled. I am going home after awhile to try the issue. I ain't dead yet; and my chance is pretty good, I take it. But if I get beaten—why, then, you and I will be even, because you are dead already.

"*Gov. Dixon* (nervously)—How so?

"*Col. Bugg* (provokingly pleasantly)—Why, did n't your Legislature meet after you moved the repeal of the Compromise? and did n't they elect Crittenden to come here and take your place, without even so much as mentioning your name? It strikes me a man *ought* to be dead when he is forgotten altogether—Eh?

"Just about this time Gov. Dixon is presumed to have discovered the thermometer standing at 'fever heat,' and to have retired to some cool spot for reflection."

## Selections.

### *THE SLAVERY-ABOLITIONIST TO HIS BRIDE.*

BY GERALD MASSEY.

SAD I come for thy caresses, bonny bride, bonny bride,
And my nestling brow is bound with crown of thorn;
And the more thy leal-heart presses, bonny bride, bonny bride,
Is thy true and tender bosom pierced and torn.

I have gloomed thy girlish gladness, bonny bride, bonny bride,
Made thee tearful in thy Wifehood's dewy dawn,
Given thy voice a soul of sadness, bonny bride, bonny bride,
Set thy dainty cheek's ripe beauty waxing wan.

The wild light of wildered sorrows, bonny bride, bonny bride,
Is the lustre that comes flashing to thine eyes—
And of hopes that know no morrows, bonny bride, bonny bride,
Or from sunken suns that set no more to rise.

My poor heart hath put on mourning, bonny bride, bonny bride,
For the death of sweet and saintly Liberty;
It was down the Traitor's Turning, bonny bride, bonny bride,
That they smote her in the Country of the Free.

When the Ark of Freedom rested, bonny bride, bonny bride,
When the Mayflower rode so bravely o'er the Flood—
Where the Bird of Freedom nestled, bonny bride, bonny bride,
In the land our Fathers bought with precious blood.

They have broken every promise, bonny bride, bonny bride,
False as hell to League, and Covenant, and vow—
Torn the Babes of Freedom from us, bonny bride, bonny bride,
Grim as Herod! and like Herod they shall bow.

In the mire our Banner's trailing, bonny bride, bonny bride,
It but symbols bloody stripes and bitter tears,
To a world of Tyrants hailing, bonny bride, bonny bride,
And a world of Slaves that groans—a Hell that cheers.

Our good Bark is heavily wearing, bonny bride, bonny bride,
And the hungry sharks they track us thro' the sea,
With their cruel keen eyes glaring, bonny bride, bonny bride,
For the burial of embalmed Liberty.

How the darkness round us presses! bonny bride, bonny bride;
By the dying watchfire hearts sit dark and dumb!
And we strain and make blind guesses, bonny bride, bonny bride,
Of the morning and the morrow that shall come.

O, 't will be a fearful waking, bonny bride, bonny bride,
Should the faces of our Brothers dawn in view,
With the light above us breaking, bonny bride, bonny bride,
And the earth beneath us wet with crimson dew.

We are weak, and win derision, bonny bride, bonny bride,
All too weak to crush the Serpents that we clasp,
But I see in solemn vision, bonny bride, bonny bride,
The young Heroes who shall kill them in their grasp.

See—the Flag of Freemen dancing, bonny bride, bonny bride,
On the Tyrants' towers, and Ruins of old Wrong—
See—the Slave's proud eyes up-glancing, bonny bride, bonny bride,
With the heart that breaks no more, save into song.

See—the hills of earth that whiten, bonny bride, bonny bride,
With the feet of angels coming down to men;
See—the homes of earth that brighten, bonny bride, bonny bride,
With the beautiful that vanished, come again.

There's a long road, wild and dreary, bonny bride, bonny bride,
Thro' the winding ways of Sorrow's wilderness;
And a many will fall weary, bonny bride, bonny bride,
And but few the honeyed Land of Promise press.

Yet we'll battle on with bravery, bonny bride, bonny bride,
We shall battle on as sabbathless as Doom;
And we'll leave the land of Slavery, bonny bride, bonny bride,
Tho' the wreath of Victory crown the Martyr's tomb.

### *MAZZINI, KOSSUTH, AND MR. SANDERS. SLAVERY IN AMERICA.*

*To the Editor of the (London) Daily News.*

SIR: I have just read, with great surprise, in your paper of yesterday's date, a correspondence between Mr. G. N. Sanders, the American Consul, and M. Kossuth, relative to M. Mazzini's letter on American Slavery, which I forwarded to you for publication some time ago.

Mr. Sanders states that "the letter is without date; and, as Mazzini is not now in London to answer for himself, we are left to guess at the time it was written. It speaks against slavery in general; but not a word occurs in it about American affairs in any way. * * * I regret, therefore, to see the letter so introduced by the gentleman giving it publicity as to lead to the impression that it was intended by Mazzini to bear upon the slave controversy now convulsing the United States." M. Kossuth, in reply, after expressing his views against foreign interference with American slavery, concludes by saying, "You are quite right in your belief that Mazzini's letter has no reference to the present agitation in the United States."

I deem it to be my duty to reply to these statements, inasmuch as they put both Mazzini, the Abolition Society and myself in a wrong position. I will take up each point seriatim. 1. In March last, the committee of the Anti-Slavery League contemplated holding a public meeting in Manchester, and, through their chairman, Dr. Beard, invited Mazzini to be present, with the knowledge that he had expressed sympathy with the most radical section of the American anti-slavery party, and warm admiration for William Lloyd Garrison. The reply of Mazzini, which now lies before me, is dated London, March 25th. I should have sent copies of it to the newspapers at the time, but, being desirous that it should be read at our contemplated meeting, I kept it back for two months with the hope that the excitement of the public mind on the war question would so far abate as to render it prudent for us to hold the meeting. We were, however, obliged to abandon the project, whereupon I at once forwarded you a copy of the letter.

2. Mazzini's letter is something more than a denunciation of slavery "in general." He expressed his "gratitude" at being invited to attend our meeting; his "earnest sympathy" with our "noble aim"; his determination to help us if "he can"; and declares that "no man ought ever to inscribe on his flag the sacred word 'Liberty' who is not prepared to shake hands cordially with those, whoever they are, who will attach their names to the constitution of the association." The constitution, in its fourth article, states that the following are among the agencies to be employed by the Society:

"To circulate correct intelligence in Great Britain regarding the evils of slavery and the slave trade; to inform the public mind as to the objects and principles of the Abolitionists, especially those of the United States; to correspond with the friends of the cause in various countries; and to sympathize with, and sustain them in their arduous labours, as far as is consistent with the principles of this society.

"To demand that the coloured subjects of the British crown, who visit the slave States of America, shall have the same measure of freedom as is accorded to American citizens who visit this country; and to carry this principle into full and complete effect.

"To employ every suitable effort to enlighten the consciences of slaveholders and their supporters, as to the moral turpitude and unchristian character of the system which they uphold, and to endeavour to elicit the testimony of the religious denominations of this country against the conduct of the ecclesiastical bodies of the United States which countenance slavery."

Moreover, the address which precedes the constitution (a copy of which I enclose), recognises "the American Anti-Slavery Society, of which Mr. Wm. Lloyd Garrison is President, not as the only anti-slavery party in the United States, but as the great vital organization in which the hopes of Abolitionists must for the most part centre," so that, however Mr. Sanders and M. Kossuth may lament the facts, at which I rejoice, they must hereafter believe that Mazzini, unlike some of his associates, sympathizes actively not only with the oppressed in Italy and Hungary, and throughout Europe, but with the down-trodden victims of Republican oppression, who are as much entitled to his pity and his help as the suffering in his own land.

The "policy" of Kossuth may be advanced, but it is a grave question whether his fair fame will be improved by his asking for our interference in the affairs of Hungary, while, at the same time, for the sake of gaining the support of the pro-slavery party, he is strenuously advocating "non-interference" on our part with that "peculiar institution" which John Wesley justly stigmatized as being "the sum of all villanies."

Mr. Sanders makes some very extraordinary statements relative to American slavery. He has great faith (and wishes the democrats of Europe to have an equal measure of it) in "the honour, and justice, and generosity of the Southern States"; and thinks that the question of slavery may be safely left to them. Does Kossuth act upon the principle of confiding the cause of freedom in Hungary to Francis Joseph, and in Naples to the Bourbon tyrant? But if the slaveholders have "honour, and justice, and generosity"; if they really desire the abolition of slavery, how comes it that step by step, since the Declaration of Independence, they have added the following slave States to the Union—Kentucky, Tennessee, Louisiana, Alabama, Mississippi, Missouri, Arkansas, and Texas, and that, in flagrant violation of the Missouri compromise, and of the wishes of the great majority of the people of the North, they have just added the enormous territory of Nebraska to their dark domains. If they prize "honour and justice," why do they break solemn compacts, and openly advocate robbery and murder—for the seizure of Cuba or Mexico would occasion both—with no other object than to increase the slave power?

Yours very respectfully,
FRED. W. CHESSON.
Hon. Sec. to Anti-Slavery League.
Manchester, July 2, 1854.

### *SLAVERY AND FREEDOM AT ENMITY.*

From the Freewill Baptist Quarterly.

SUCH Liberty and such Slavery as exist among us can never live together in peace. Compromises will be only like the withes on the arms of Samson—safe only while the giant energies sleep, and no necessity is seen; fire the ambition, or show the Philistines, and they snap like untwisted tow. Freedom and slavery are organically and practically foes. Both are aggressive. Power and gain, each growing by what it feeds on, are the steeds harnessed to the chariot of despotism, and it goes forth with no law but "

After her arrival, she had a letter written to her benefactor, who informed the remaining woman, offering her at the same time aid and comfort, which she gladly accepted. She arrived safe in Cincinnati, whence she was forwarded to Buffalo, thence to Rochester. The woman has but one arm, having lost the other while employed in a carding mill. She suffers greatly, owing to the cruel manner in which her arm was amputated. She states that after the loss of her arm, she was whipped most unmercifully, being kicked about, and, to use her own language, 'treated a great deal worse than the dogs she had to feed every day.' She is now on her way to her brother and sister in Norwich."

SLAVERY IN THE SOUTH-WEST.—A correspondent of the *Tribune* writes from New Orleans, under date of July 3d., as follows:

"During a recent trip up the river I was on several steamers, and on every boat they had one or more runaway slaves who had been *caught*, and were being taken in *irons* to their *masters*. At one place I noticed an advertisement of a negro in jail, said to be free; I called on the Sheriff and was informed that the negro said he was free, but had lost his free papers, and that he intended to sell the fellow for jail charges. I however prevailed upon the keeper to set him at liberty, by giving him a bond in the sum of $1,000, to protect the Sheriff from any responsibility in case the negro should not prove to be free. I met a doctor on one steamer, just returning from Texas; he said he had several slaves, which he could not afford to liberate, but yet he was as good an Abolitionist as could be found. He had a handbill which he obtained in Texas; the purport of it was, that a man had blood-hounds to hire to hunt up runaway negroes. On one plantation I visited, where there were over *two hundred and sixty* slaves, the owner stated that every word of Uncle Tom was correct, and that he had seen more cruelty to slaves than Mrs. Stowe ever dreamt of. I mention these facts to show you the great change which is going on in public opinion at the South.

"I found in all parts of Mississippi young men who had enlisted to go to Cuba, and in some places organized companies; the secret circular could be seen everywhere, and in this city the document is as public as can be."

STORY OF STEPHEN PEMBROKE.—Stephen Pembroke (brother of Rev. Dr. Pennington), who was recently surrendered as a fugitive slave by Commissioner Morton of New York, and carried back to the South, having since received his liberty by purchase (the sum of $1,000 being contributed by various persons for that purpose), related his experience before a public assembly in the Broadway Tabernacle on Monday evening, 17th inst. The following report of his remarks is from the *Tribune*:

"I set out to escape from slavery on the 1st May last, with my two sons. We walked all night, and went fifty odd miles without stopping. We got as far as New York City, where we were violently arrested, secured, and taken back to the South. I was treated in a bad manner here. I had no counsel, and did not know what the law was. I remained fifteen days in the South under chains, locked up by night. I ate and slept chained. I was kept so till my arms swelled and my appetite was gone. I was so until I was bought through the benevolence of the public and the exertions of my brother, whom I had not seen for 30 years. Some suppose slavery not to be what it is said to be, but I am right down upon it. I was fifty years in it, and it has many degrees. I have been in three of them. In thirty years I was sold three times. I served one man for twenty years. He was a rigid and wicked man. I have seen men tied up, and whipped, shot, and starved. Then there was a moderate degree; and then I got into that, which I left, after being twenty years in it. It has left life in me, that is all. I served a man twenty years for $400, and then he wanted $1,000 for me, after starving me and depriving me of all the comforts of life and the worship of God. The slave never knows when he is to be seized and scourged. My father was sold five times. The last time he was knocked down and seized by three men. I have seen men working all day, day in and day out, with iron collars on their necks, and so locked up at night, getting a pound of corn bread and half a pound of meat. I would rather die the death of the righteous than be a slave always under dread and never getting a good word. I used to say to my master, 'I am getting old and ought to have some rest'; but he would answer, 'No, Sir; if you speak about freedom, I will sell you further South.' For the last twenty years I had a free wife, and but for her labour I believe, without the mercy of God, I would be this night in my grave. My pursuers were, I believe, in the same train by which I arrived here at 5 in the evening, and I was arrested at 7 3-4 o'clock next morning. My pursuers told me there was a watch round the house all night. I had no counsel and did not know the law, nor what I should say, so I thought it better to let the law have its course. My first wife was a slave, so my five children are slaves, too. Since my sons were arrested here they were twice sold before my face. I saw them with their arms chained together, and my arms were chained, and my master's son lay in the room where I lay with a brace of pistols under his head; and when I turned over, he would start up and lay his hand on one. I know one man who gave his slave one hundred and fifty lashes in two days, and on the third he died. He crept into the field; and his master, supposing he was sleeping, went up and cowhided him, but he was cowhiding a corpse, thinking he was asleep! Such is the condition of Slavery; it is a hard substance; you cannot break it nor pull it apart, and the only way is to escape from it. I think it is the North that keeps up slavery. Such is my opinion. I am thankful to the community that has been so kind and charitable as to help me out of the scrape, and now I would like to have my sons out."

A SLAVE WORKING IN A YOKE.—A correspondent of the New York *Tribune*, speaking of a visit to New Orleans, says:

"In passing one day through a public street, in the central part of the city, our attention was attracted by something of an unusual appearance about the neck and shoulders of a young negro man, who was busy among a number of *labourers and mechanics* engaged in the erection of some new buildings. It had the form of an immense yoke or collar fastened about the man's neck, and projecting on each side in a most extraordinary fashion. In our simplicity we at first supposed him to be some great criminal, thus expiating his offences against violated law, but on making inquiry of a bystander, we soon learned that he was only 'a runaway.'

"We could not be satisfied with this passing glance at such a sight, and took an early occasion to pass through the same street a second time. We had this time a nearer view of the unfortunate slave. He was mixing mortar by the sidewalk, and there was no one very near, and we ventured to stop, and, with an assumed carelessness of manner, to enter into conversation with the man. He was physically a noble specimen of the human race, though his skin was black as ebony. Large and well proportioned in body and limbs, with well developed, brawny muscles, and alert, vigorous movements, he exhibited also, in the keen glances of a dark and piercing eye, and in his bold and fearless front, the unmistakable proofs of a daring and untamed spirit. A bar of solid iron about two inches in width, of proportionate thickness, was bent in the middle in a semi-circle, with a straight projection about six inches long on each side, in such a manner that when fastened to another similar piece the two together formed a complete circle or collar for the man's neck, with the double bar projecting outward horizontally on either side. The two, when fitted and fastened upon his neck, presented a most barbarous and revolting spectacle, forming an immense clamp or shackle, extending from side to side, the whole length of his ample shoulders, about eighteen inches, and weighing about fifteen pounds!

"Pray, how would you fancy it, honest reader, you we mean, who live by hard work, to carry such a neat ornament of rough black iron as that around your neck while you mixed up the mortar the livelong day in the dusty street, or tugged up the long ladders in the burning sun with a hod of bricks? Ah, Dennis! you have a heart that can feel, if one could only know where to touch you! And you, too, Murphy! And you, Patrick! And you know it is too bad to use a poor working man in that way, all because the Almighty gave him a black skin!"

"The very dray horse is relieved from his harness at night, and the sturdy ox is loosended from his yoke. But no friendly hand removes the iron yoke of this hapless man. *At a blacksmith's anvil, with heavey sledge-hammers* were driven in and firmly fastened *the strong rivets* which hold together the two ponderous bars of that diabolical contrivance which some infernal fiend, fresh from the lowest abyss of the pit of hell, suggested to the mind of the vindictive wretch who pretends to be the owner of his fellow-man! *For three whole years*, beginnsng when he was but *eighteen years old*, the unhappy youth had worn this cruel yoke by day and by night!"


# National Anti-Slavery Standard.

WHOLLY EMANCIPATED—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JULY 29, 1854.


☞ We commend our readers in this vicinity to hear HORACE GREELEY, and Rev. SAMUEL J. MAY will be the speakers at the celebration of the First of August, at Flushing on Tuesday next. See notice in another column.

## NOTES OF PROGRESS.

TIME and events are fast vindicating the statesmanship of the Abolitionists. The men who have so bravely borne persecution must prepare themselves for the more dangerous temptation of popularity; for, that the trial of their faith may be perfect, even that discipline seems to be in reserve for them. Garrison's chance of getting a monument is better to-day than Webster's. Long, however, may the great Philanthropist continue to dispense with such a past-mortuary fixture, at least until his heroic purpose shall more fully ripen into an achievement.

Webster deliberately staked fame upon a bad public sentiment, so bad that it could not endure. He had his reward. Every year that Massachusetts deliberates upon the life and character of the dead orator she will be less inclined to engrave upon enduring stone her approbation. What the kindly estimation of fresh grief could not provoke, the cool retrospect of a tortuous statesmanship, rounded off with a great crime that made all his previous life look blameless, will be scarcely likely to suggest.

It is, however, one of the decent prerogatives of death, that it hides from general reproach the heads which plan great wrongs, while the hands which achieve them receive the chief execration. Pierce and Douglas, creatures that owe their power to do mischief to the *Seventh March* speech, have become the scapegoats of Webster's earlier sin. It is a dangerous precedent for all lesser rascals to have great men dabbling in their practices. It makes rascality look as reputable and successful as it is natural, and they are only too eager to copy and overdo the distinguished example. Because Webster abandoned the interests of freedom in the new Territories, and, to to their apprehension, made a good thing out of it, Pierce and Douglas competed with each other in surrendering the interests of freedom in the old Territories, where the South, quite surprised and overcome by this new act of devotion, had supposed herself in law and honour bound to maintain it. It required the genius of Northern pettifoggers to discover the flaw in the oldtitle-deeds of Freedom, and not much of their persuasive sophistry to convince their not over scrupulous clients that it was perfectly fair to pocket the price and keep the lands which they had sold for it. This, however, is something worse than bad statesmanship. It is flat villainy. One is not surprised or outraged, that *such men* are guilty of such acts. It is the normal manifestation of their activity. If we will choose to place in the high places of magistracy men whose whole instinct and training fits them to figure in society in the capacity of culprits, we must expect to see strange confusion of the old ideas of right and wrong.

Messrs. Pierce and Douglas's settlement does not seem quite so successful as that of Webster, Cass and Clay in 1850. It has come to be generally known that the peril of the Union, under which that earlier settlement was achieved, was a hoax; that the only pacification sought was the imbecile obedience of the North to every outrage which the South should design; that it is not the hallucination of fanaticism, but the dictate of pure patriotism and sound statesmanship, which seeks to place in the first category of our political duties the overthrow of American Slavery.

A little more than a year ago, Franklin Pierce sat down in the Presidential chair, and flattered himself that he had placed his feet upon all free discussion of the great question of American Slavery. The Democratic party had just not only outvoted, but politically annihilated the Whigs. Symptoms of disintegration exhibited themselves everywhere among the latter party, many of them being inclined to consider the election a popular judgment in favour of a pro-slavery policy, and none of them ready for any opposition to the Administration except to maintain the *status quo* of the previous Compromises. The Free Soil members of Congress, elected by combinations no longer practicable, were one after the other returning to private life and leaving their places to more conservative successors. A new odium settled down upon the faithful Abolitionists, and apostates and oppressors affected to consider the verdict of a besotted people the judgment of God. Indeed, it seemed no idle boast in Mr. Pierce, when he pledged the utmost of his ability to hold at bay the dreaded Agitation of the Slavery Question during his Presidential term. Let it not be considered a fresh imputation of his bravery, if he has been again unhorsed by the fiery animal he attempted to curb. No wonder that, with the flushed hosts of Democracy, the conscripts of twenty-six sovereign States, the Slave Power should have planned its Russian Campaign into Nebraska to complete the conquest of this Continent. Indeed, it seemed its auspicious moment to overthrow the barriers which a solemn compact had placed in the way of the overflowing curse and crime of Slavery. A New Hampshire politician, liable to be troubled with few scruples, "presided over" the destinies of the Republic," adept in all the jockey craft which has so long flourished in that famous State.

> "The God who made New Hampshire
> Taunted the lofty land
> With little men."

The nation had just submitted to the Fugitive Slave act; they had consented to the principle of what was ludicrously called "*popular sovereignty*" in New Mexico and Utah. Although the whole subject was forbidden by the terms of the Baltimore resolutions, yet if the good people will just allow this little amendment of the compromise, not a new article, but simply explanatory and declaratory of what has been already agreed to, so that it shall be understood that the *laissez faire* policy is to be applied to all territory whatever, the Slavery Question will be positively settled and the occupation of the Agitators gone forever.

Perhaps there never swarmed to an American Congress a more venal crew than to that which abolished the Missouri Compromise; men with sense of private honour too blunt to appreciate the public villainy of their votes, not ashamed to pocket, under the scorn of the nation, the salaries which had bribed their legislative acts. It is only when the tide of public virtue runs out low that the half-organized creatures, crawling upon the very flats of society, and sucking from its mud and slime a torpid existence, come to light.

Two types of bad men have been wont to infest the American Congress and degrade its estimation. The one is the ruffian type, the swell mob, that mingles with the courtesies of gentlemen the passionate insolence that is begotten of flogging and mutilating slaves and the ferocity that has practised itself in gouging out a neighbour's eye at a horse-race. This kind recently sat for its portrait to Mr. Sumner, and must have seriously afflicted that gentleman with the threat of withdrawing from him its congenial courtesies. How miserable must be the eloquent Senator's condition, with nobody left to associate with but Northern Christians and scholars, and never a slaveholder to eat his dinner or spit upon his carpets.

The other type is this kind of mercenary, flourishing white, and comely, fore the most part from the North. They are an amusing theoretive and think-shunned creature, and will stand any amount of cuffelling upon head and shoulders, provided they can dip their arms into the national coffers. These are the men who speculate in claims, and own stock in railways, that besiege the lobbies of Congress for government lands, that seek the honours of office for the salaries that appertain to them, and make the halls of legislation stepping-stones to Collectorships, Marshalships or Foreign Consulates. The hold which the President has upon them gives him a fearful power in shaping to his own will the national legislation.

Let us believe that the North sounded the bottom of her degradation in 1850. It matters little now whether the South might not have enjoyed the substantial advantages of her victory for half a century. It seemed vastly easy for Nicholas, with a little war and much diplomacy, to wheedle the phlegmatic Turks and their pusillanimous allies out of Constantinople. It seemed quite as easy for the Slave Power to ensure for itself a share of the future States by removing the restrictions of the Missouri Compromise. Simultaneously, and with like results, these two ambitious projects were undertaken by the two great tyrannies of the world.

Northern cowardice has been put to shame. Northern Conservatism takes the alarm and Cottonocracy forgets its adoration of the Union. The Slavery Question must henceforth be recognised as the paramount question in American Politics. We confess, however, that if our hopes of a successful issue of this new movement against the encroachments of Slavery were based upon the good faith, devotion or sagacity of Northern politicians, the history of the past would furnish few grounds of encouragement. No doubt the same timid counsels will continue to prevail, the same politic, half-way maxims, the same deference to the Slave Power and disposition to treat with it as an ally rather than to destroy it as a mortal foe. Even now the attitude which the anti-slavery sentiment of the North will be required to take of hostility alone to the Nebraska Bill is sufficiently trivial and impracticable. War, and not a new treaty, should be made with a power that has just shamelessly violated the treaties that had lately existed. Let the South restore, as the South first established, the Missouri Compromise, if they would restore confidence and peace. Meantime, let the North consider themselves absolved from a guilty compact, and purge themselves from all complicity with a deep and damning crime.

But even timid and treacherous counsels cannot roll back the impending revolution. The destinies of history must be accomplished. Where the purposes of God cannot be achieved through the obedience and devotion of good men, they *will* be through the folly and madness of the wicked. This blazing up of the fires of freedom on the whole Northern sky, kindled as they were most recklessly by the emissaries of despotism, marks the Providential character of the Anti-Slavery Reform. Feeble, hesitating, and half-way as the plan of action agreed upon to meet the present emergency may be, it must be sectional in its character, using the term in the sense in which pro-slavery politicians have long deprecated any political action based simply upon hostility to Slavery. The chief defect in the platform of the Northern Whigs in reference to Slavery heretofore has not been, that it was not sufficiently explicit and radical, but that it composed a mere declaration of barren sentiments, entirely neutralized by a paramount devotion to candidates who did not pretend to any sympathy with such sentiments, and by refusing to make this declaration a test of fellowship or a distinction of political identity. Now, however, taking less radical ground, they are more in earnest, and more efficient, because the proposed combination involves a direct issue with the slaveholders, and deprives them of all hope of their support. Now, for the first time, an appeal is made to the sentiment of the North; a sectional sentiment, only because Freedom is sectional, and all the aspirations of the Southern heart are crushed under an all-dominant and jealous despotism.

May we not hope that the folly and desperation of the Slave Power will accomplish all the rest? It is foreign to all its history and character for it to hesitate or consider. It presses on its mad enterprises of conquest, overpowering the resistance to one by the dismay and alarm it excites in anticipation of the next. It followed up the passage of the Nebraska bill by the reclamation of Burns from Boston, changing the Holy Week of her Religious and Philanthropic Anniversaries into the horrors of siege and sack, and martial law, as administered by a brutal and infuriated soldiery. While the low thunders of popular indignation are muttering from cloud to cloud in the Northern sky, it is mustering its buccaniers in New Orleans, to cut the Gordian knot of diplomacy, and throw the Brennus sword into the scale which spendthrift Pierce has heaped high already with the people's gold, to buy from Spain the perpetual Slavery of Cuba. To turn back from one of these projects is to be defeated. The whole secret of its power has been the desperation of its ambition.

Then, too, the race of sagacious men has passed off the stage with Webster, Clay and Calhoun. The ill feeling which the new discussion of Slavery has generated in the South, already betrayed in its journals, will tolerate no new compromise. The deadly grapple must come, perhaps must come now, and who but an Atheist can doubt that God will favour the right?

HELP FROM FRANCE.—The French correspondent of the *Independent* says that, "in the meeting of the Evangelical Alliance, held at the close of the Anniversary week in Paris, a French Christian proposed that objects of French manufacture, delicate women's work, etc., should be sent to Mrs. Stowe for the Fair which, it appears, is made under her care, and for the emancipation of slaves. In consequence of that appeal, a committee of ladies has been formed, which will receive and ship, towards the Fall, the articles sent to them from different parts of France for the benefit of the poor slave."

The writer is mistaken, we believe, in saying that there is an Anti-Slavery Fair in this country under the care of Mrs. Stowe. That worthy woman will, however, we doubt not, conscientiously dispose of whatever contributions may be placed in her hands by the friends of the slave in France. Perhaps she may see in the National Anti-Slavery Bazaar an instrumentality worthy of such aid, but of that she will, of course, judge for herself.

MINIATURE STEAM ENGINE.—A very skilfully constructed Lilliputian steam engine has been placed on exhibition in the machine room of the Crystal Palace, on the left side, near the entrance on the east nave. It is a high pressure beam engine, composed of 150 pieces, boiler, stack, &c., all complete, and only weighs 9 drachms 12 grains. The stroke is 3-16 of an inch, diameter of cylinder 1-16 of an inch, diameter of fly wheel 5-8 of an inch. The cylinder, beam, and cross-head are of gold. This miniature working steam engine was constructed by Cyrus Chambers, Jr., of Kennett Square, Chester County, Pa., a lad of 16 years of age. It certainly does great credit to his skill, taste and patience.

## JUDGE SMITH'S DECISION AFFIRMED.

Our readers will learn with high satisfaction that the opinion of Judge Smith, of Wisconsin, wherein he pronounced the Fugitive Slave act to be unconstitutional and void, has been confirmed, after elaborate argument, by the Supreme Court of the State in full bench. The decision was pronounced by Chief Justice WHITON. It is of moderate length, and the readers of the *Standard* may expect to see it in next week's issue.

The following letter, which we copy from the *Evening Post*, not only recalls the history of the case from the beginning to the present time, but explains the posture of affairs consequent upon the decision above alluded to. It will be seen that Mr. Booth has been again arrested and put in jail, whence he hopes to be delivered by another *habeas corpus*. In this we are afraid he will be disappointed, since the warrant upon which he is now incarcerated makes no mention of the Fugitive Slave act, but simply commands the Marshal to "have him before the U. S. District Court, to answer unto an indictment pending in said Court against him for aiding and abetting and assisting the escape of Joshua Glover from the custody of Charles C. Cotton, a Deputy Marshal." This warrant is not issued by a Commissioner, but by the District Court, and is predicated upon an indictment actually found and pending against the prisoner. We are not skilled in the law, but it strikes us that the question which the new *habeas corpus* will raise is a very different one from that just decided. The Fugitive Slave law not being mentioned in the warrant and not appearing on the record as the ground of the arrest, we are afraid the State Court will be constrained to discharge the writ and not the prisoner. But we may be mistaken. It is possible that the Court will receive parole testimony to show that Glover was under arrest as a fugitive slave, and therefore that it was no infraction of a constitutional law to rescue him from the hands of the Marshal. Indeed, it occurs to us that Judges Grier and Kane themselves furnished a precedent for this in going behind the record in the case of Wynkoop and others, who were indicted by the Grand Jury of Luzerne for a violation of State law in their efforts to arrest the fugitive, Bill Thomas, at Wilkesbarre. But it is useless to speculate upon a question which must so soon be decided.

We now give the *Post*'s letter:

"MILWAUKEE, July 20, 1854.

"I called in to see my friend Booth, of the *Free Democrat*, to congratulate him upon the decision of the Supreme Court in the Glover rescue case, made yesterday by Chief Justice Whiton, in full bench, and I found that the Marshal had also called, upon another business entirely. While at the office, Marshal Ableman took Mr. Booth to the jail, and I am now writing at his vacated desk. Here let me give a brief history of this affair:

"On the 11th of last March an alleged slave was lodged in the Milwaukee jail. A concourse of people from Racine, where Glover, the alleged slave, was arrested, arrived in town, and being joined by a large number of the people of this city, proceeded to the jail and broke open the doors and rescued Glover.

"Quite a number of gentlemen were arrested by the Marshal on the 15th, four days after, for 'aiding, abetting and assisting the escape,' among whom was Mr. S. M. Booth, of the *Free Democrat*. Mr. Booth has abundance of proof that he was not present at the time of the rescue, but being desirous of testing the constitutionality of the fugitive law, he gave bail to Commissioner Smith. Finally, he petitioned Judge A. D. Smith, of the Supreme Court, for a writ of *habeas corpus*. A full hearing was had of the whole matter, and Judge Smith discharged him upon the ground of the unconstitutionality of the fugitive act. This decision, the readers of the *Evening Post* will remember, was based upon the States-right doctrines of Mr. Rantoul, and the same that have often appeared in your columns.

"After this decision the Marshal sued out a writ of *certiorari* to bring the whole matter before a full bench, which was done, and yesterday the full bench of the Supreme Court, through Chief Justice Whiton, gave the decision which I send you. And to-day again Judge Miller, of the United States District Court, issued a warrant for the arrest of Mr. Booth on the same complaint as he has twice been discharged upon by the Supreme Court of the State. Mr. Booth again tendered the same bail as he had given on former occasions—bail which has not been questioned as to its ability to justify in the amount—but was refused on the ground that Doctor Wunderly, the bailor, had given up Mr. B. for the purpose of sueing out a writ of *habeas corpus*. After advising with counsel, Mr. Booth told the clerk that if he did not see fit to take the bail he offered, the Court must take the body. Accordingly this afternoon Mr. Booth was incarcerated in the common jail of the county, for no crime against the laws of the State or of the United States, and wholly from the factious, not to say fiendish, persistency of Judge Miller.

"Judge Paine has just started for Madison for another writ of *habeas corpus*, which, you will see, the Supreme Court are obliged to grant from their decision of yesterday—in fact, their decision yesterday was a discharge on the same writ.—This writ the Marshal will undoubtedly refuse to obey, which will of course result in the arrest of the Marshal by the Supreme Court, and a grand collision between the State and United States authorities.

"There is a great excitement in town, and hundreds are ready and anxious to break the jail open and deliver Mr. Booth from the odium of sleeping in a cell to-night, as the writ cannot be returned from Madison till to-morrow. But Mr. B. and his coolest friends desire no such proceedings; they desire to have the question settled whether Wisconsin law or slave law is the rule for Wisconsin men.

"I might here add, that should a physical collision come between the Sheriff and the Marshal, the result cannot be doubted. The people of Wisconsin are nearly unanimous in support of the Supreme Court. Which ever way things turn, there is to be some hot work here, of which I will try and keep you posted."

PENSION TO THE WIDOW OF BATCHELDER.—Three members of the Committee on Pensions (Messrs. Jones of Iowa, Clay of Ala., and Williams of N. H.) have reported a bill for granting a pension to the widow of James Batchelder, who was killed in the Boston Court-house at the time when the effort was made for the rescue of Burns. These bond-servants of the Slavocracy also submitted a long report, in which they endeavour to show that the bill ought to pass. It is a piece of special pleading, based upon the assumption that the Fugitive Slave act is a peculiarly sacred enactment, that the very existence of the Union depends on its enforcement, &c. The authors seem conscious that they are acting against precedent, but of what consequence are precedents when they stand in the way of anything that the slaveholders desire the Government to do?

Messrs. Sumner and Seward submitted a minority report, in which they show that there had been no such examination of the circumstances of the case as to warrant action, and that even if the facts assumed were true, there was no precedent for the bestowal of the proposed pension. They showed that the Committee on Pensions, at this very session, in their action upon another case, had laid down a principle under which the widow of Batchelder could have no claim upon the Government. Had Mr. Allen, of Rhode Island, a member of the Committee, acted with Messrs. Seward and Sumner, no bill would have been reported, but he chose to stand aloof and let the three pro-slavery members of the Committee have it their own way. Whether the people of Rhode Island will endorse his conduct or not remains to be seen. We hope they may rebuke him.

COMMISSIONER LORING seems likely to find his way into Coventry and to be relieved of his official obligations to the old Bay State in due time. At the Worcester Convention, the other day, the following petition was circulated and numerously signed.

"*To the Honourable Senate and House of Representatives of the Commonwealth of Massachusetts:*

"Whereas, Edward Greeley Loring, Judge of Probate in and for the county of Suffolk, has caused an inhabitant of this Commonwealth to be sent into slavery; we do pray your honourable bodies to take proper steps for the removal of the said Loring from his office of Judge of Probate; and as in duty bound will ever pray."

We hope this movement may be followed up and the State speedily relieved of the disgrace of having a slave-catcher for one of her Judges of Probate.

## THE CAUSE IN THE WEST.

The following letter has been forwarded to us for publication by Rev. SAMUEL MAY, Jr., General Agent of the Massachusetts Anti-Slavery Society. It records a very cheering account of the state of public sentiment in the West.

PLAINFIELD, Con., 7th mo. 15th, 1854.

FRIEND MAY: I reached home yesterday, from my western tour, having spent a little more than three months in the States of Ohio, Indiana, Illinois, Wisconsin and Michigan, and in the journey out and back. Most of this time was passed in Wisconsin. I have travelled more than 3,500 miles, and lectured about a hundred times, generally to good and sometimes to very large congregations, for the places in which they met. Everywhere the people seemed to hear gladly the word of anti-slavery truth, and the most "radical" utterances were generally those which drew forth the most emphatic tokens of approval. I have never before found so widely diffused the disposition to give the advocate of "Ultra Abolitionism" a favourable hearing, and the determination to do something in earnest toward working the downfall of slavery, as the only means of preserving any portion of liberty in any part of the land. How much of the manifestation of this feeling, now visible everywhere, is the result of a transient excitement, awakened by the last perpetrated outrage of the Slave Power, and how much of it will prove, though late-awakened, to be enduring and effective, time alone can determine; but I shall be much disappointed if this late triumph of despotism does not prove more disastrous to its designs and hopes than any event which the great struggle has yet brought forth. In Wisconsin, especially, the state of things appeared to me full of encouragement to the friends of freedom. The late decision of Judge Smith against the constitutionality of the Fugitive Slave bill was everywhere greeted with hearty, I might almost say enthusiastic, approval; and everywhere the earnest wish, and very generally the confident hope, was expressed that the Supreme Court in full bench would affirm the decision. The great body of the people appeared to feel, as with the heart of one man, a determination, in case of conflict between the State and Federal Courts, to sustain the former, no matter what the consequences. Again and again was I told that no jail in the State is strong enough to hold Booth for twenty-four hours, if, in defiance of Judge Smith's decision, the U. S. officials should again arrest and attempt to imprison him. It seems as if the old hatred of the Fugitive Slave bill had been kindled anew to double heat and intensity by the passage of the Nebraska bill, and had been spread, too, to many hearts which felt it little or not at all before. I am fully convinced that the open attempt to recapture a runaway slave in any part of Wisconsin which I visited would be not only a difficult, but a perilous one. And, from all I could learn, the attempt to punish Booth for his alleged participation in the Glover Rescue is not only deepening the general abhorrence of slavery and all its measures to promote its own extension and augment its power, but is reacting to the *personal* advantage also of Booth himself, as well as the increase of his influence and strength in the State.

My stay was prolonged considerably beyond my original intention, and I found it difficult to get away even so soon as I did, so great was the eagerness, in all the regions I visited, to hear yet more upon the great subject. Invitations were meeting me at various points, to visit others in the neighbourhood. If I could have divided myself into three men, and multiplied my ability to labour so that each of the three could have done thrice as much as *I* could, there would have been ample employment for them all. And never, it seems to me, was there a more auspicious moment for labour in the good cause, over all the western country, than the present. Truly "the harvest is great, but the labourers are few."

I have had a toilsome and fatiguing tour, but at the same time a pleasant and encouraging one; finding almost everywhere warm hearts and hospitable homes to welcome me, and experiencing many a kindness done me for my work's sake. But it has been in one respect a rather unfortunate one to myself personally, for, a short time before I started homeward, my trunk was opened and robbed of nearly $220, being nearly all the money I had up to that time received from collections, donations and sale of books. But for unusual success in selling books at two or three meetings on my homeward way, I should not have had means to pay my expenses home.

Yours truly, C. C. BURLEIGH.

## THE LEMMON CASE.

OUR readers are aware that by the instigation of the State of Virginia an appeal has been taken to the Supreme Court from the decision by which the late Judge Paine set free the Lemmon slaves. A few weeks since, Judge Mitchell decided that the appellant must file security for the payment of costs, or his appeal be dismissed. Since then, Mr. Lepaugh, his counsel, has served upon Mr. Culver, counsel for the respondent, a copy of a bond, purporting to be signed by the Governor of Virginia, for the amount of $250; pledging that State to pay that amount if the Court shall so adjudge. To this security Mr. Culver objects, for certain reasons which he thus forcibly states:

"1. There is no evidence that the Governor is authorised to execute the bond for, or bind the State, by the bond in the matter.

"2. That neither the Governor or the State swear that they, or either, are worth the requisite amount over all debts and liabilities.

"3. That neither the Governor or the State would, in case of liabilities on the bond, be subject to the jurisdiction of the Court in which the action is pending, and hence only a moral obligation would devolve on them to meet the liability.

"4. That as the Governor and the State claim affinity with a section and party which repudiate compacts based only on moral and equitable considerations, it is to be presumed they would repudiate in this case.

"4. If the State of Virginia were amenable to the jurisdiction of this Court, yet it is objected that she has no assets wherewith to satisfy the execution, as neither her slaves, her soil, her statesmen, or her resolutions, would be deemed available in the hands of the New York Sheriff.

"6. That Virginia, instead of seeking to reverse decisions of New York Courts, in which she has no legitimate concern, would be much better engaged in reversing her own decisions, especially those that imprisoned a woman for teaching Virginia children to read."

It strikes us that these objections ought to be regarded as sufficient. They are certainly put with a *naive* coolness that is refreshing in this hot weather. We shall see what the Court says to them.

WENDELL PHILLIPS delivered an oration before the Adelphic and Philomathean Societies of Union College, at Schenectady, on Monday evening last. The correspondent of the *Times* says he "made a good hit among the young gentlemen. The old heads shook their pates once or twice, but said nothing. It was, taken altogether, an effective speech, and told well." We shall publish the *Times*'s report of the address next week.

Verily, the world moves. Wendell Phillips on the Commencement platform at staid, conservative old Union, along with Dr. Wayland and other reverend and literary notables, is an event that means a great deal for the present and prophesies more for the future.

THE *Detroit Advertiser* recently set afloat a story to the effect that the proprietors of the *New York Tribune* had held a meeting and decided to take ground in favor of a dissolution of the Union. The story was false, of course, and for that reason the *Tribune* does well to contradict it; but we believe the day is not far distant when that paper will glory in doing the very thing which it now so earnestly disclaims. And not the *Tribune* only, but many other reputable Northern journals. God speed the day, for it will be a day of deliverance from the rule of the Slave Power.

## THE PENNSYLVANIA WHIG ADDRESS.

THE Address of the Pennsylvania Whig Committee, which has just been issued, is quite a remarkable political document. The only topics which it discusses are of a moral or religious character. Old issues are waived; "Bank" and Tariff are not mentioned, and the Sale of the Public Works of the State—a measure at present so popular with Pennsylvania Whigs—is passed over with a mere word. The Nebraska Outrage and the Encroachments of Slavery, the evils of Intemperance and the duty of legislation on the subject, and the danger that is said to threaten the integrity of the Common School Fund, are the only topics that the Committee at the present juncture deem it worth while to discuss. In these questions they say—and they are doubtless right—"are involved the principles on which the approaching contest is mainly to be decided." More than half the address, which is short, is devoted to the Nebraska subject, and the position of the Whig party of Pennsylvania and its candidates in regard to it is defined as follows:

"Should such a representation be secured, and James Pollock be elected (as we doubt not he will be) to the Chief Magistracy of the State, we may look forward to the time when Pennsylvania, her interests and cherished economical policy, will be no longer sacrificed or postponed, or made dependent on the aspirations of men alien to her in heart and feeling, when the improvement of her navigable streams and defence of her harbours and protection of her industrial resources will be no longer denied, and when, at no very remote period, the administration of the general government will be intrusted to those who, frowning down all useless agitation, will maintain the supremacy of the law, the integrity of the Union, and true interests and honour of the nation. That period is close at hand.

"On these national questions, the Whig candidates appeal to the people of Pennsylvania with confidence. Their opinions are those which Pennsylvania asserted in ancient times, and which still are in the hearts of her people. Those opinions have never been offensively expressed. Had the public mind been allowed to enjoy the repose which, less than two years ago, existed throughout the land, or had a spirit of forbearance been manifested by those who have the most reason to invoke it, the contest which now agitates the country would have been averted. The passage of the Nebraska bill by Congress at the instance of the Administration, and through its undisguised influence, and the repeal in express terms of an ancient statute, plighting the nation's word of honour that the Western territory was to be forever exempt from slavery and the domestic slave trade, compel the Whig party of the North, and especially the Whig party of Pennsylvania, to break the silence they might otherwise have kept, and to speak out again, in language not to be misunderstood, their ancient and fixed opinions.

"To the doctrines of the act of 1780, which relieved us by constitutional means from a grievous social evil—to the great ordinance of 1787, in its full scope and all its beneficent principles—to a resolute determination to effect the absolute and entire repeal of the aggressive portions of the Nebraska bill—to the protection of the personal rights of every human being under the Constitution of Pennsylvania, and the Constitution of the United States, by maintaining inviolate the trial by jury and the writ of habeas corpus—to the assertion of the due rights of the State, of the North as well as of the South, and to the integrity of the Union, never so much endangered as when a wanton wrong is inflicted—to these principles the Whig party of Pennsylvania and its candidates are solemnly pledged. On this strong ground they are content to stand, and to the support of these principles we invite the co-operation of every freeman in Pennsylvania.

"The Congress of the United States, soon about to disperse, and the administration of the general government have, in the passage of the Nebraska bill (the only measure of the present session), and in their criminal neglect of the great interests of the nation, and especially of Pennsylvania, made that single issue, and on it, till the will of the people shall decide it, we are content to meet them. It is not an issue that we have made. It is forced upon us, and we meet it calmly and resolutely.

"We arraign the National Administration, aided and abetted by the present State Executive—for in opinion and action they are identified—before the people of Pennsylvania. We hold them responsible for the revival of sectional agitation. They have, by the abrogation of the Missouri line, by which, north of a certain parallel of latitude, slavery was forever prohibited, aroused a spirit of resistance to aggression which it may be difficult to appease. They have done this wantonly, and on them rests the responsibility. We urge upon our friends throughout the State, in every county and township, to organise, and, waiving all minor differences, to elect such a legislature and representation in Congress as will give a decisive rebuke to those who have anew involved us in agitation."

This is all very well, considering the source from which it comes. Time was when politicians who would trim their bark to the popular breeze took a different tack. Their account was found in apologies for Slavery, and denunciations of Abolitionism. The fact that they have changed their policy indicates a change in public sentiment. We are glad to see this. Pennsylvania will not be much longer a hewer of wood and drawer of water to the Southern task-masters.

HARRIET BEECHER STOWE, in a letter to the *National Era*, gives a very interesting report of the celebration of the Fourth of July, at East Livermore—a celebration got up by the temperance and anti-slavery women of that region, and to which we made a brief allusion last week. Mrs. Stowe says:

"The women of Maine, as a class, are going before us all. People wonder how it was that the Maine Law was carried, and why it is that it is better enforced there than in any other State. The reason is obvious—the women did it. The women, all over Maine, were marshalled into bands, with regular officers, corresponding with each other—the women were the electric wires on which the movement flashed all through the State. Since the passage of the Nebraska bill has shown the North the necessity of efficient movement against slavery, the women have organized, in the same manner, bands of freedom. Freedom and temperance are united. Slavery and rum are to be resisted by the same organizations and the same weapons."

She gives a vivid description of some of the incidents of the celebration:

"Among the vehicles was one which certainly claimed the merit of originality. It was a long, rough, broad car, drawn by six oxen, shaded by an awning of leaves, and decorated with flags. In this primitive vehicle were seated about forty people—men, women, and children—chatting, laughing, and occasionally breaking out into liberty songs. After stopping at a farm-house to take some refreshment, we proceeded to the ground. Here we found a platform erected, garlanded with wreaths of oak leaves, and bearing the various flags and cognizances of the Liberty and Temperance leagues. Over the entrance to the grove was hung a white flag, wreathed with black crape, displaying black stars and the inscription:

"'The deed is done!'

"The effect of such outward symbols is very great. I presume not one of that crowd saw that flag for the first time without a new and vivid sense of the appalling fact that it alluded to. Such an one ought to be displayed over the door of every Northern assembly. Just as Darius used to make his cup-bearer every day cry aloud at dinner, 'Remember the burning of Jardis,' so ought New England everywhere, to hold up in visible shape, before the eyes of the people, this outrage.

"Such a vast gathering as this in this lonely, sequestered region, afar from the attractions of any city or settlement, is an indication of the surging of an

HORACE MANN'S INAUGURAL ADDRESS.—We are indebted to Fowlers & Wells for a copy of the Inaugural Address delivered by Horace Mann at the Dedication of Antioch College, at Yellow Springs, Ohio. The author, instead of following precedent and selecting for his subject some abstruse metaphysical question, remote from actual life and its responsibilities, sketches, in a manner at once simple and masterly, the ends of education in the necessities of the human race, which are—"A body, grown from its elemental beginning, in health; compacted with strength and vital with activity in every part; impassive to heat and cold, and victorious over the vicissitudes of seasons and zones; not crippled by disease nor stricken down by early death; not shrinking from bravest effort, but panting, like fleetest runner, less for the prize than for the joy of the race; and rejuvenant amid the frosts of age. A Mind, as strong for the immortal as is the body for the mortal life; alike enlightened by the wisdom and beaconed by the errors of the past; through intelligence of the laws of nature, guiding her elemental forces, as it directs the limbs of its own body through the nerves of motion, thus making alliance with the exhaustless forces of nature for its strength and clothing itself with her endless charms for its beauty, and, wherever it goes, carrying a sun in its hand with which to explore the realms of nature, and reveal her yet hidden truths. And then a Moral Nature, presiding like a divinity over the whole, banishing sorrow and pain, gathering in earthly joys and immortal hopes, and transfigured and rapt by the sovereign and sublime aspiration TO KNOW AND TO DO THE WILL OF GOD."

In the elucidation of his theme Mr. Mann wields a power of logic and employs a wealth and beauty of illustration rarely met with even among the most gifted writers of our time. Upon the topic of Physical Education and its intimate relations to intellectual development and moral character, he speaks with an earnestness born of a deep conviction that it is a subject of the very highest importance, and one too much and too long neglected. He vindicates the right of woman to equal advantages with man for the fullest culture and development of body, intellect and soul, and maintains that the sexes should, under proper regulations, be educated together. On this subject we must quote a lucid passage, as follows:

"I believe that the daily and thrice daily meetings of the sexes, with occasional interviews in social circles, will be mutually advantageous to them. It will work both moral restraint and intellectual excitement. That innate regard which each sex has for the other sex, over and above what it has for the same good qualities in its own,—the difference between friendship and love—is too precious and too powerful an agency to be thrown away in the education of either. I believe it to be an agency which God meant we should make use of to promote the refinement, the progress and the elevation of them both. I believe it may be made to supersede many of our present coarse and crude instruments of discipline—the goads and bludgeons of punishment which are now employed to rouse young men from the stupefaction of idleness, or beat them back from the gateways of sin.

"And what a state of society does it invincibly argue, among parents, and in the community at large, if young men and young women cannot be brought together to pursue those ennobling studies and to receive those apt instructions which preeminently fit them for the highest duties of their common life, without mutual peril! And where in reason or in the divine commands, is there either warrant or pretext for the doctrine, that those whom God mingles together in the family, by birth; and whom, through the sacred ordinance of marriage, He designs for a still closer relation in after-life; where, I ask, is there any authority, human or divine, for seizing and violently separating these same parties, for four or six or ten of the middle years of their existence?—those very years when they can best prepare themselves, by the elevation of whatever is in them of good and the suppression of whatever is in them of evil, for a future companionship so intimate as to be lost in identity. Such separation is obviously unnatural, and if it be necessary for the preservation of sexual purity, it is time that the whole community should take the alarm and hasten to devise a less monstrous remedy.

"In the songs of thanksgiving which rise to heaven from all our colleges and higher schools, shall there be none but male voices in one place, and none but female voices in another?"

## PERSONAL.

DAVID WILMOT is deliveriug anti-Nebraska speeches in Northern Pennsylvania.

—Dr. BAILEY, of the *National Era*, has left his post for a summer jaunt to the North. We hope he may have a good time, and that our turn may come next.

—Mrs. M. A. W. JOHNSON is at present in Caledonia County, Vermont, where she is giving lectures to classes of ladies upon Physiology and the Laws of Health.

—LUCRETIA MOTT has been spending the last few weeks with her sister at Auburn, where her husband joined her a few days since. We believe they are expected home very soon.

—HENRY WARD BEECHER departed on Monday last for his country retreat in Lenox, Mass. He will be absent from his pulpit for the next six weeks. Instead of "fishing for men" during dog-days, he will be angling for trout in the sources of the Housatonic.

—Rev. SAMUEL AARON, of Norristown, Pa., will spend the months of August and September in lecturing in that vicinity on Temperance, Anti-Slavery and other reforms. He is a very able and eloquent man, and as true to his convictions as the needle to the pole.

—PETER STILL, whose history is so familiar to most of our readers, is at present in Connecticut, where he is working diligently to raise the sum necessary to enable him to secure the freedom of his wife and children. Rev. Leonard Bacon has given him a letter of commendation, that cannot fail to be of essential service to the sad-hearted man.

—CYRUS M. BURLEIGH returned, a few days since, from his Western journey, and is now in Philadelphia or its vicinity. His health, we are glad to state, is somewhat improved, and we hope he may realize all the advantages he anticipates from a contemplated sojourn at the Bethlehem Water Cure. He speaks in terms of grateful appreciation of the kindness he received from friends at the West, and hopefully of the state of the cause in that part of the country.

CASE OF THE "SALT-WATER FUGITIVE."—On the first page will be found the substance of the recent debate in the Senate upon the petition of the Pennsylvania Abolition Society for the Repeal of the Fugitive Slave act, involving, incidentally, the case of Edward Davis, the circumstances of whose escape from and return to slavery will be remembered by all our readers. It will be seen that our bold and vigilant friend, THOMAS GARRETT, was honoured by a volley of abuse from Senator Bayard of his own State, and that Mr. Dawson of Georgia challenged proof that the fugitive was a free man. We had supposed that the evidence of his freedom was unquestionable, and if such is the fact, the case cannot be allowed to sleep. But, independently of the question whether he was or was not a slave according to Georgia law, the man who, after what the poor fellow had suffered to secure his freedom, could carry him back to bondage, is, whatever Senator Dawson may say, a scoundrel; and the Commissioner who could suffer himself to be employed as an instrument of his rendition is not, by Mr. Bayard's good leave, a whit better.

JUDGE GRIER ACCUSED.—It is reported from Washington that a memorial containing serious and grave charges against Hon. R. C. Grier, one of the Judges of the United States Supreme Court, has been referred to the Judiciary Committee of the Senate. It is feared by the Judge's friends that an impeachment will follow. The nature of the charges is not very clearly indicated, but, from certain hints in the papers, we infer that they amount to nothing less than bribery. We shall probably learn more of the matter within a week.

## POLITICS.

A NEW political and secret association has been started among the Germans of Philadelphia, under the name of "Know-Somethings." It is designed to counteract the supposed purposes of the "Know-Nothings."

—A correspondent of the *Independent*, writing to that journal, says: "A political revolution is looked for in Iowa, which will keep in retirement Senator Dodge, a co-worker of Douglas; it is most devoutly wished, and will be effected, and Mr. Grimes, the anti-Nebraska candidate for Governor, will be chosen, if the true issue is not hid; the change must come, as one may know who talks with the masses."

—The *Independent Whig* (Lancaster, Pa.) says: "It requires no great discernment to see that parties no longer exist. Whig and Democratic parties, with their distinctive principles, have passed away. The next election will show it. It is not worth the trouble for small politicians to call conventions and settle tickets. They will be swept away by the people like chaff before the wind. Even in this strong county, it is doubtful if a single member of the regular ticket will be elected. Independent candidates, if good men, will be preferred."

—We believe the Convention to be held at Saratoga on the 16th of August will be largely attended by members of all parties, but the course pursued by many of the leading Whig presses of the State leads us to fear that it will fail to unite in one party all the opponents of Slavery Extension. Thurlow Weed is said to be employing his influence in a way calculated and designed to keep away the members of his party, in order that the Whig organization may not be endangered.

—S. S. Southworth, long known to newspaper readers under the *nom de plume* of "John Smith, Jr., of Arkansas," is said to have projected a new weekly newspaper, to be published in this city, to be called the *Porcupine*. It will be mainly devoted to political reminiscences and revelations, we are told, with a special reference to the shortcomings of the present generation of office-seekers. It is to open with "Nine Years in the New York Custom House," and "A Succinct View of Tammany Hall for the Last Forty Years."

—From Ohio, Indiana, Illinois, Wisconsin, Michigan and Iowa, we get news which encourages the hope that the Slave Democracy will be utterly overthrown at the next election in those States respectively. Great numbers of Whigs, Democrats and Free Soilers are forgetting former party distinctions and working together in great apparent harmony. The platform on which they agree to stand is by no means what it ought to be, but it is a great improvement on those adopted at Baltimore in 1852, and we regard it as a prophecy of something still better in the future. "No union with slaveholders" will eventually be the popular cry. And then will come the victory.

—Gen. E. P. Walton, of Montpelier, Vermont, was nominated for Governor of that State on the 13th inst., by three separate Conventions, viz: first the Temperance, secondly the Free Democratic, and thirdly the anti-Nebraska Conventions. The same bodies also nominated Hon. Ryland Fletcher, Free Dem., for Lieut. Governor, and Henry M. Bates, anti-slavery Whig, for Treasurer. The Whigs, it will be remembered, had previously nominated Judge Royce for Governor and Hon. O. L. Shafter (Free Soil) for Lieut. Governor. The latter, however, declined the nomination, while the former is suspected of being very lukewarm on the Nebraska issue and a little behind the times on Temperance. Royce or Walton must be withdrawn, or there will be no choice of Governor by the people. That the Legislature will be strongly anti-Nebraska there is no reason to doubt, but the gubernatorial question is all in a snarl. The *Green Mountain Freeman* asserts that the nomination of Walton by the Free Democratic Convention was procured by the intrusion of persons who had no right to seats therein. We fear there will be no hearty union between the different sections of the anti-Nebraska host in Vermont, mainly because the Whigs are unwilling to sacrifice their party organization.

—The anti-Nebraska Convention, held at Worcester, Mass., on the 20th inst., was pretty numerously attended, but the Whig leaders nearly all stood aloof. The Free Democrats did all in their power, in the selection of officers and committees, to conciliate the Whigs and give the proceedings an aspect of generous fairness toward them, but the Whig press, taking its cue from State street, generally represents the movement as almost entirely under the control of the Free Soilers. The Convention resolved, in co-operation with the Friends of Freedom in other States, to organize itself into the Republican Party of Massachusetts, which should be pledged "to repeal the Fugitive Slave Law; to restore the Prohibition of Slavery in Kansas and Nebraska; to prohibit Slavery in all the Territories; to resist the acquisition of any more territory unless Slavery therein shall be prohibited; to refuse admission into the Union of any more slave States; to abolish slavery in the District of Columbia; to protect the Constitutional rights of all citizens going to other States; and to bring the administration of the General Government back to its original principles of liberty." A resolution was adopted sanctioning the project for a National Convention to devise measures for resisting the encroachments of the Slave Power. It was also agreed that a delegated State Convention should be held on the 10th of August, to nominate candidates for State officers. The Whigs have appointed their State Convention to be held on the 16th of August, and will no doubt present a separate ticket.

SUNNY MEMORIES OF FOREIGN LANDS.—By Mrs. Harriet Beecher Stowe, author of "Uncle Tom's Cabin," &c. Illustrated from designs by Hammatt Billings. In two volumes. Boston: Phillips, Sampson & Co. New York: E. H. Derby.

These volumes, we think, fulfil all reasonable anticipations. When we consider that the writer was absent from her native land only about six months, during which time her health was quite feeble, we are surprised not so much by the amount of sight-seeing that she accomplished as by the vigour of her narrative, the sparkling beauty of her descriptions, and the rare good sense so conspicuous on every page. She takes us, for the most part, into society and scenes that other travellers have made familiar, and yet she has invested her narrative at every point with an interest that commands our constant and enthusiastic admiration. The seriousness which results from an earnest religious life, while it is often relieved by flashes of genial wit, never descends, even for an instant, into the murky region of cant. More charming books of travel we have never read, and we are sure they will command a very large sale and add not a little to the popular estimate of the author's genius. Her descriptions of society are marked by that generous and comprehensive spirit which is born of a noble mind under the influence of a genuine religious faith—a faith above and beyond the limitations of sect. In illustration of this we need only point the reader to the extracts on the fourth page, particularly to that in which she gives her impressions of the French, so different from those of many less sagacious, less candid, or more bigotted English and American writers.

With these few words of commendation we must leave the volumes to tell their own story, merely advising all our friends who can do so to buy and read them.

NOT KIDNAPPED.—We alluded last week to the arrest of Thomas Wright and Taylor Ingram, in Philadelphia, upon the suspicion that they had sold into slavery a coloured boy named Purnell Johnson. We are glad to learn that the suspicion has proved unfounded, the boy having been discovered in this city. He had run off, as the defendants asserted. He has since returned to Philadelphia.

## MUCH IN LITTLE.

DANIEL WEBSTER'S Correspondence is about to be published in two volumes, edited by his son, Fletcher Webster.

—ALEXANDER CAMPBELL, the leader of the sect which calls itself 'The Disciples,' in the June number of his *Millennial (!) Harbinger* joins the Douglas party in abusing the New England clergy for memorializing Congress in opposition to the repeal of the Missouri restriction. One of the ministers of his own sect has reviewed him in a very able manner in the *Indiana Free Democrat*.

—We observe in the reports of the exercises of the various literary institutions frequent mention of addresses from the pupils on the subject of slavery. Thus in the account of the commencement of the Delaware (N. Y.) Literary Institute, which appears in the *Independent*, it is stated that almost one third of the speakers gave expression, in some form, to their disapprobation of the Nebraska scheme. The exercises concluded with a concert of the pupils of the musical department. One sprightly little creature, whose face and dress were "Africanized" for the occasion, impersonated "Topsy," with great effect, in the song, "Because I is so wicked."

—The *Tribune* gives the following extract from a hitherto unpublished letter of WASHINGTON to Tobias Lear, written from Philadelphia on the 6th of May, 1794, while Mr. Lear was in Great Britain, charged with negotiations for the sale of a considerable portion of Washington's landed estate:

"I have no scruple in disclosing to you that my motives in these sales are to reduce my income, be it more or less, to specialities—that the remainder of my days may thereby be more tranquil and free from care, and *that I may be enabled, knowing what my dependence is, to do as much good as my resources will admit*, for although in the estimation of the world I possess a good and clear estate, yet so unproductive is it, that *I am oftentimes ashamed to refuse aid which I cannot afford, unless I sell part of it to answer this purpose*. Besides these, I have another motive which makes me EARNESTLY wish for these things; IT IS INDEED MORE POWERFUL THAN ALL THE REST; namely, *to liberate a certain species of property which I possess very repugnantly to my own feelings, but which imperious necessity compels until I can substitute some other expedient by which expenses not in my power to avoid (however well disposed I may be to do it) can be defrayed.*"

—We find the following paragraph in a letter to the *Independent* from Boston:

"Some things are new that are not modern; and such things Mr. Drake, in his History of Boston, is constantly bringing to light. In No. 9, just issued, I find the old story of Margaret Brewster's going naked into the South Church in Boston, during public service on the Sabbath, in 1677, contradicted. Mr. Drake, in a note, says, 'She is not so charged in the warrant for her apprehension, nor does anything appear in the minutes of her trial by which such an inference can be drawn. On the other hand, she is spoken of as having on garments.' For all this, however, she was whipped at a cart's-tail up and down the town, twenty lashes—a hard sentence if she was clothed, and almost enough to justify the charge of persecuting the Quakers. A curious item relating to the Sabbath is brought out as follows: 'At the May term of the court, 1677, it was ordered that cages should be erected, or "set up," in the market-place in Boston, to put violators of the Sabbath in.' From a paper drawn up in 1763, Mr. Drake finds that 'New England was then estimated to contain 120,000 souls; fifteen merchants were worth 5,000 pounds each; not twenty houses in Boston that contained ten rooms a piece; Its number of families was 1,500; no musicians by trade; a dancing-school had been set up, but it was put down.' Mr. Drake's historical corrections and novelties are valuable."

—We alluded, recently, to the fact that Henry Ward Beecher had been invited to deliver the Annual Sermon before the Senior Class of the Meadville (Unitarian) Theological Seminary. A correspondent of the Boston *Christian Register* (Unitarian) thus notices his discourse.

"It was one of Mr. Beecher's sermons; it abounded with good things, with strong points sticking out, far out, all around. A refined taste cannot but feel offended with some of his hits and scenes; but take him all in all he is a most effective preacher. He strives for bold, striking delineations, charcoal sketches, not nice miniature portraits, and he gains what he strives for better than most preachers. A scholar he does not pretend to be; classic allusion or polished grace he takes if it comes, and sometimes his free speech sparkles with beauty; but he aims at the heart and consciousness of the masses and the eager throngs that gather to hear him tell how he hits his mark. His sermon was on preaching; and having defined in his own way the orthodoxy which in his view must underlie all true preaching, he proceeded to tell who were called to preach, and how preachers should do their work. An eager curiosity to hear was manifest, and a great crowd, that had filled the church and thronged its windows and doors, went away with an abiding assurance that they had heard Henry Ward Beecher. It was a remarkable sermon, awakening generous thought, and arousing the pulpit to throw off the trammels of dead forms and outgrown creeds, and with a new baptism at the old fountains publish the Gospel to every heart of man."

—We have often listened to speculations as to the origin of the word *hunker*, now so prominent in our political nomenclature. A Boston correspondent of the *Evening Post* thinks he has discovered its "true origin." He thus enlightens us:

"Mr. Curzon, in his pleasant book on Armenia, says: 'Hunkiar is one of the recognised titles of the Sultan of Turkey and of other eastern sovereigns. The treaty of Hunkiar Skellessi, which made so great a sensation in its day, was so called from the name of a place on the Asiatic shores of the Bosphorus. The name means the "Blood-Drinker's Stairs"—an appellation at this time equally suited to either or the "high contracting parties." Hunkiar means 'blood-drinker.' We all know that the sweat is blood, and your true *hunker* lives on that which, by an alchymical process that was quite unknown to the great masters of the Cabala. 'Gold,' said Joseph Bonaparte, 'in its last analysis, is the sweat of the poor and the blood of the brave.' Hunkiar is an Oriental word, and amongst the Orientals the few are masters of the many. The process of getting the word into our language is very simple. The first man that used it in America probably did so with absolute correctness, and wrote it Hunkiar. The next one, or some one not much later, whose Turkish education had been neglected, put it down plain Hunkar; and the change from *a to e* in the last syllable was the easiest of all things, and also one of the most common. For example, almost every newspaper in the United States, when speaking of one of the Russian ports on the Baltic, says *Revel*, whereas the name of the place is *Reval*. Beside, Hunkiar is sometimes spelt Unkiar by the Turks themselves; and if they are not agreed as to the orthography of their own words, a little liberty ought to be allowed to us on that point. The only objection that I can see to the substitution of *e* for *a*, is the fact that the former is the more *soft* of the two, and therefore likely to be offensive to the genuine hunker—or *Hunkiar*, as I submit they should now be called. Any Oriental (or 'downeast') scholar, who shall choose to avail himself of the discovery is at perfect liberty to do so, in the interests of literature and politics."

STREET FIGHTING.—T. F. Meagher, one of the Irish refugees and the special friend and associate of Mitchel, having published in the *Citizen* some severe strictures upon the Catholic Press of the United States, was answered with equal severity by Mr. McMasters, editor of the *Freeman's Journal*. Meagher, being offended, called at the office of his antagonist, whip in hand, ready for a fight; but, McMasters declining to see him, he afterwards waylaid and assaulted him in the street, as he was passing home to dinner. McMasters, thus assailed, discharged a revolver, the ball from which grazed Meagher's forehead and eyebrow, the powder discolouring his face. He attempted another shot, but Meagher wrenched the pistol from his grasp, together with a loaded cane, with which he was also provided. After some further scuffling they were separated by the police, and being brought before a magistrate, were put under bonds to keep the peace.

We know not what degree of provocation was given by McMasters, but we do not hesitate to say that Meagher showed himself a ruffian by the manner of his assault, while the former was far from acting the part of a Christian. Must men always be savages?

THE *Bucks County* (Pa.) *Intelligencer* has completed its fiftieth year. It is a Whig paper of the progressive sort, and edited with marked ability and tact. Its Local Department might well serve as a model for other papers.

OUTRAGE.—Miss Elizabeth Jenkins, organist in the Congregational Church in Sixth street and a teacher in one of the public schools, and Miss Sarah E. Adams—both of them highly respectable coloured women—were grossly insulted and outraged on Sunday, the 16th inst., by the Irish conductor of one of the cars of the Third Avenue Railroad. The ladies were in company and on their way to church. One of them held up her hand to the driver, who stopped the car. The conductor requested them, as they stepped upon the platform, to wait for the next car, which, he said, had coloured people in it. They declined doing this, however, and entered the car. But the conductor, who had been very rude and insulting, refused to start until the other car came up, when, learning that there was less room in the latter than in his own, he went ahead, but in no very amiable mood, saying to the women that they would have to go out if any of the passengers objected to riding with them. Not relishing this threat, Miss Jenkins made some remarks that did not suit the conductor, whereupon the latter attempted to put them both out. He succeeded in ejecting Miss Adams, but he was not able to put out Miss Jenkins even with the aid of the driver; and the object was not effected until a police officer lent himself to the disgraceful work. Scenes like this are a disgrace to the city and to the popular Christianity which lends its sanction to an odious principle of caste.

ANNEXATION OF THE SANDWICH ISLANDS.—A Washington correspondent of the *Tribune* declared, one day last week, that he had positive and undeniable information, from the highest sources at Honolulu, to the effect that a treaty was about concluded between Mr. Gregg, the United States Commissioner, and the Government of the Islands, for their annexation to the United States forthwith. The only unsettled question in relation to the annexation was, whether the Islands should come in as a Territory or a State. Mr. Gregg insists on the former.

This was kept a profound secret at Honolulu, to all out of the court circle. The King and Privy Council have the constitutional power to make the treaty, and, in fear of fillibustering or something else in the way of foreign invasion, they are exercising it. The native population is undoubtedly opposed to annexation, while the majority of the foreign residents desire it.

The reason why the Administration insists that the Islands shall come in as a Territory and not as a State is very obvious. It covets the increase of patronage which would follow a territorial organization and enable it to reward a hungry batch of demagogues who are clamouring for payment for services rendered in aid of the Nebraska swindle. Besides, if the Islands come in as a State, they must come free; while if admitted only as a Territory, there would be opportunity for an effort to introduce Slavery therein.

FEMALE MEDICAL COLLEGE.—We have upon our table the "Fifth Annual Announcement of the Female Medical College of Pennsylvania," for the session of 1854–55, to commence Sept. 30th and continue till March 12th. We are glad to find in the pamphlet evidence that this institution is gradually gaining in strength and increasing its facilities for medical instruction. It has had many difficulties to encounter, but it is now, we trust, on the high road to success. The chair of Surgery, we observe, is to be filled hereafter by KERSEY G. THOMAS, M. D., late of Ohio, whose qualifications for the place are undoubted. He will add much to the moral and social as well as to the scientific weight of the Faculty. We notice also that Dr. Elder is to give lectures on Medical Jurisprudence. He will bring to his aid the resources of a sound medical education and rare abilities as a lecturer. With such additions to the former able Faculty, we should expect a large increase in the number of students.

FAMILY SCHOOL.—The School which, for several years past, has existed at Belleville, N. J., under the care of THEODORE D. WELD, is to be removed to the Domain of the Raritan Bay Union, at Perth Amboy, at which place it will open on the first of October. The plan of the School, though essentially the same as heretofore, will be somewhat extended. Mr. Weld will be the Principal, but Miss Elizabeth P. Peabody, formerly of Boston, Miss Margaret Corliss, and Miss Ann Eliza Youmans will be associated with him in several departments, while W. H. Channing, E. L. Youmans, Angelina G. Weld and Sarah M. Grimke will render occasional aid. It is designed to combine the advantages of home nurture with instruction in literature, science and art. There will be accommodations for between forty and fifty scholars. Those who desire to learn further particulars should address Mr. Weld before the first of September, at Belleville, N. J.

SENATORIAL FENCING.—There is a familiar story of some one who went out wool-gathering and had the bad luck to come back shorn. The unfortunate man, we fancy, felt rather cheap, but not so cheap, after all, as Mr. Benjamin, of Louisiana, must have felt after his colloquy with Mr. Sumner on the constitutional obligation to return fugitive slaves. The dialogue will be found on the first page. Mr. Sumner, instead of getting his own feet entangled in the net so adroitly spread by Mr. Benjamin, fairly tripped up that gentleman's heels and left him in a dilemma from which he will not soon escape. It was a very pretty example of the *argumentum ad hominem* style of intellectual combat.

Mr. Sumner afterwards attempted to get the floor in order to give a direct answer to Mr. Benjamin's interrogatory, but Southern Senators refused him the opportunity by enforcing the rules. They had already got more than they bargained for, and quite enough to appease their appetites.

HARVARD COLLEGE COMMENCEMENT.—We see in the newspapers various reports of events and incidents which are said to have transpired at the late Commencement of Harvard University; but we shall treat them all as apocryphal until they are confirmed by our vigilant Boston Correspondent. We will not mar the interest of the tale, which is no doubt reserved for the delectation of our readers next week, by an ill-advised notice of circumstances which may have been imperfectly and prematurely divulged through other than the proper channels. Let the newspapers gossip as they may, the glory of Commencement at Cambridge will not be revealed until our Correspondent shall condescend to touch the subject with his illuminating pencil.

DELIA A. WEBSTER.—It seems that this woman, who, since she came out of the Penitentiary by pardon of Gov. Crittenden, has been a resident of Kentucky, and who, after being arrested in that State upon certain old and untried indictments, contrived to make her escape to Madison, Indiana, has been set at liberty by a Court of the latter State, on the ground that no sufficient crime was specified in the requisition of the Governor of Kentucky to justify her extradition. There are circumstances in this womans history which make it unfortunate that she should stand in Kentucky as the representative of the Abolitionists, and we shall be glad if she now has the good sense to leave that State forever and retire, henceforth, from public scrutiny. Her friends in Vermont are said to be anxious that she should take this course.

THE WOMEN'S TEMPERANCE PAPER.—The first number of a monthly quarto journal, bearing this title, has been laid upon our table. It is published in this city by the Executive Committee of the Women's New York State Temperance Society; Mary C. Vaughan, Editor; Angelina Fish, Associate Editor. Price 50 cents a year. We wish it abundant success.

FIRST OF AUGUST IN PROVIDENCE.—The coloured people of Providence will celebrate the coming Anniversary of W. I. Emancipation, and the coloured people of New Bedford will, by invitation, unite with them.

C. C. BURLEIGH.—The Oshkosh (Wis.) *Democrat* of a recent date thus notices Mr. Burleigh's labours in that place:

"The above named gentleman lectured in this City on Sabbath evening last upon the political aspect of the Anti-Slavery enterprise, and on the Sabbath he gave us three lectures upon the religious aspect of the same subject. He is certainly an able speaker, and judging from the discussions we have heard going on in our streets since his visit, we think much good was done. His lectures were well attended, and all seemed well pleased. A more extended notice of his lectures, which we had prepared, is crowded out for the want of room this week."

THE *Louisville Journal* pays CHARLES SUMNER a compliment, as follows:

"We think Mr. Sumner's course mischievous, but we have a high respect for his ability. He has generally been regarded, during his course in the Senate, as manifesting a lack of spirit; but, in his late speech in reply to Mr. Butler, of South Carolina, and Mr. Clay, of Alabama, he did much to redeem himself. The speech was masterly, and, upon the main points selected for discussion, it was overwhelming. The Senators against whom it was directed could not reply to it. They felt it deeply."

THE *Philadelphia Ledger*, which, on some occasions, has honoured itself by speaking manly words for liberty, is so much the victim of a blind and chronic devotion to the Union, that it condemns the law recently enacted by the Legislature of Connecticut for the preservation of the liberty of her citizens. The *Ledger* affects to be the champion of State Rights, but it forgets that democratic doctrine in this case.

## Summary.

NEW QUAKER SCHOOL.—We are informed, says the *Chester County Republican*, that the Hicksite Friends are negotiating for the purchase of Brandywine Springs, Delaware, with the intention of establishing a school similar to that of Westtown, in this county.

The *Newark Advertiser* says that a few miles from Trenton lives a woman of masculine frame and disposition, who is a very skillful mechanic. She has constructed a handsome carriage, makes and plays violins, and has manufactured a gun, besides many other articles. She is entirely self-taught, and is only 25 years old.

The *Syracuse Standard* had a report that ground had been purchased in that city for the erection of an edifice destined to be the headquarters of the Know-Nothings. Inquiry was thereupon set on foot, and it was discovered that the State had purchased the ground in question for the site of an Idiot Asylum.

REMARKABLE CASE.—A singular circumstance connected with the cholera epidemic is stated in the Chicago papers. The body of a Mr. Ely had been prepared for the grave, and was lying in a room, the windows of which were thrown open. A violent thunder storm came up, and the supposed dead man revived. He was alive the next day, and will probably recover.

The Boston *Courier* of Tuesday states that the well known artist, Mr. Ames, is now engaged upon a historical painting, to represent Mr. Webster in that most impressive scene, a few hours before his death, where he summoned his family and friends to his bedside, and signified to them his consciousness of the fact that his last moments were drawing nigh.

REV. MR. CARTWRIGHT, pastor of the Third Baptist Church (coloured) in Zanesville, Ohio, left his charge several months ago to preach a funeral sermon of a brother minister, Rev. Mr. Meachum, in St. Louis. He has not since been heard from, and fears are entertained that he has been kidnapped, and sold down the river. The church of which he is pastor will be very thankful for any intelligence respecting him.

Our readers who intend to visit Niagara Falls will thank us for the hint, never to engage a vehicle to cross the bridge. The best plan is to cross the ferry for a shilling, select one of the conveyances always in waiting, which belong to coloured men (the only reasonable persons there), order your route to terminate at the bridge, then walk over, and hack or omnibus will do the rest.—*Albany Atlas.*

LIBERATED SLAVES.—Yesterday, there passed through this place, under a white escort, a crowd of negroes, numbering some fifty or sixty, men, women, and children. The women were in a large farm waggon; the men stoot, and all fine, able bodied young fellows. We understand they were liberated down South somewhere, and are being taken to the North, probably to Canada.—*Hagerstown (Md.) News, May 25.*

GERRIT SMITH is out in the *National Era* with a long and strong letter to Senator Hamlin in favour of the Reciprocity Treaty, which he only regrets is not so thorough as it should be. Gerrit is a large land-owner at Oswego, which is one of the points which expect to profit largely by the measure; yet we are sure Mr. Smith's view of the question is not affected by that circumstance, though his zeal and activity may be increased.—*Tribune.*

AN EXPENSIVE "NIGGER."—Among other bills that have been rendered to the U. S. Marshal for services rendered in the case of Burns, are one for military services, amounting to $9,000, one by the City of Boston for extra policemen, amounting to $7,000; H. D. Parker's bill, amounting to $4,000; and the steam tug John Taylor, 420. These are but a small number.—*Boston Mail.*

A MODEL LETTER.—The following letter is a model in its way: Dear Brother—I've got one of the handsomest farms in all the State, and have it nearly paid for. Crops are good, and prices never were better. We have had a glorious revival of religion in our church, and both our children (the Lord be praised) are converted. Father got to be rather an incumbrance, and last week, I took him to the poor house. Your affectionate brother, J. S. D.

FROG IN A MILK CAN.—A gentleman in this town a few days since uncorked a can of milk which had been left at his house, when out jumped a fine plump frog. His frogship, however, seemed to be much startled at finding himself clothed in white, and after a single glance around him, turned about and plunged to the bottom of the can. It is a matter of serious regret that milkmen should be so careless when they scoop up their water.—*Manchester (N. H.) Mirror.*

IMPORTANT DOCUMENT MISSING.—The petition for the repeal of the fugitive slave law, which was largely signed by citizens of Harrisburg, of all parties, was directed to Hon. James Cooper, and deposited in the Harrisburg Post Office on the 4th of June last. No record of its presentation having appeared in the Senate proceedings, Mr. Connor was recently written to on the subject, and promptly replied that *no such document had ever been received by him!* Now, the question is, what became of it? Could it have miscarried? Or was it *suppressed* by the Department?

ESCAPE OF A FUGITIVE SLAVE.—A coloured man, who called himself Charles Shadrack, and who has resided in Boston about fourteen years, six of which he has worked in the kitchen of Gibbs's Hotel, Court square, ascertained a day or two since that his former owner was in town, making particular enquiries respecting him. He took passage in the Admiral yesterday morning for St. John, thinking that the air of the British provinces would be more congenial at this season of the year than the variable climate of Boston.—*Boston Herald.*

JAPAN.—The Japanese Treaty is published. It provides for two ports only where American ships can trade, and procure supplies from the empire. These are Sivoda in Idzu, and Hakodade on the Straits of Matsmair. Vessels may put in elsewhere in distress; but, if they wish to stay in Japan, they are to make their way to one of these ports as soon as possible. Thither, too, shipwrecked American sailors are to be forwarded at the expense of the Japanese government, and the American government is similarly to bear the expenses of Japanese shipwrecked on our shores. The treaty is dated on March 31 last, and the ratifications are to be exchanged in eighteen months from that time, if practicable.

INSOLENCE INSUFFICIENTLY PUNISHED.—A lady attending one of the churches on Sunday last, unintentionally entered a rented pew. The sexton invited her to "get out of there and hunt a seat in some other part of the room." The lady got up to "get out," but the sexton not being pleased with the speed she was making, caught her by the arm and hurried her out of the pew. On Wednesday last he was arrested, taken before 'Squire Davis and fined $10 and costs. This brief experience will teach him and admonish others, that it's just as cheap to treat the ladies with civility, at least, as it is to treat them rudely.—*Quincy (Mass.) Herald.*

DEATH OF A VETERAN POSTMASTER.—Abraham Hews, Esq., died at Weston on Saturday last, the 15th, at the age of 88 years. This venerable citizen was, at the time of his death, perhaps the oldest postmaster in the United States, having retained office through all the changes of administrations, from the time of his appointment under President Madison, in the year 1812. After forty years of service, Mr. Hews received a letter from the Postmaster-General, complimenting the accuracy of his accounts and the promptness with which he discharged his official duties. The funeral of the deceased took place yesterday in the village of his residence, about fourteen miles west of this city.—*Boston Transcript.*

SUCH AS THE CHOLERA CALLS FOR.—A family of Germans, who resided on the Chicago road, within fifteen minutes walk from the City Hall, and had been supported at public expense for the last eight weeks, has been swept away by the cholera. First, the father was taken, then the two children, and lastly, the mother, in whose underskirt was found two thousand five hundred dollars in gold. They have lived amid reeking filth, foul stenches, and health-destroying vapours for weeks, and had imposed upon public charity; but their avarice has availed them nothing; they are rotting in untimely graves of their own seeking, and the country is sole heir to their concealed wealth.—*Detroit Free Press.*

The Bill of Mortality for the past week in New York shows a much lower number of deaths from cholera than might have been expected. Only 188, or 20 per cent. of the whole number of deaths, were from that cause. During the corresponding week in 1849 there were 1,400 deaths, of which 714, or 50 per cent., were from cholera. At that ratio, allowing for increase of population, there should have been last week, 1,973 deaths, of which 1,000 would have been from cholera. The weather during the past week was intensely hot—hotter, including Sunday, we think, than any period of similar length within our recollection. The mortality among children amounts to the standard figure at 60 per cent., while for the same week in 1849 it was only 40 per cent. Of course the great weight of mortality from cholera falls upon persons of foreign birth, unused to our climate.—*Tribune.*

A MAN'S ESTIMATE OF HIMSELF.—Some few days since we were sauntering around the depots, and met an acquaintance whom we had not seen for some time. The conversation turned on politics. Knowing what his convictions formerly were, we talked freely with him on the present crisis in public affairs, and began to express our feelings relative to the high-handed course of Douglas, Cushing, & Co. We perceived he was rather mum, and disposed to change the conversation. At last, with the blandest kind of expression, he remarked: "I'm in rather a *delicate situation.*" Not understanding the exact extent of the delicacy, we were obliged to press him still further, when he replied: "I suppose you know I am postmaster at L.?"—a fact of which we were entirely ignorant. The post office is worth about twenty-seven dollars thirty-four and a half cents a year.—*Toledo (Ohio) Blade.*

AN EXAMPLE.—America is not so powerful yet as Spain was three centuries ago. Spain rose, moreover, as America has done, through the reign of free institutions. She fell by entering on a course of policy similar to that which is now proposed for America. So long as Spain honoured labour, and made war only in a just cause, so long she prospered; but when she lent her sword to wanton conquest, and took to living on the spoils of captured nations, she began immediately to decline. It is a pregnant warning. A great law lies at the heart of Spain's decline. That law is, that if either nations or individuals neglect productive industry, and seek to shine by unlawful gains, they inevitably go to ruin.—*Phila. Ledger.*

GREAT INDIGNATION MOVEMENT.—A most singular indignation movement took place on a St. Lawrence steamer the other day. We find an account of it in the Montreal *Sun*. The Hon. Judge Mondelat, who had taken occasion to speak in behalf of the Czar Nicholas and against the allied movements in favour of Turkey, was a passenger on the steamer Quebec. When the passengers assembled at the breakfast table, a Montreal merchant rose and stated that as there was one person there who, in his official position on the bench, had made use of language towards Her Most Gracious Majesty and the armies of England and France, now engaged in chastising one of the most brutal tyrants of the age—language which unfitted that man for the company of gentlemen—he considered it his duty as a gentleman and a loyal subject to withdraw; and he trusted all who coincided with him would follow his example. After the gentleman had done speaking, those at the table rose, and after giving three deafening cheers for the Queen, left it in sole possession of the Judge, who enjoyed his morning repast alone, while the indignant passengers awaited a second table.

THE CARRIAGE ROAD TO MOUNT WASHINGTON.—A friend who has recently returned from the White Mountains informs us that the Mountain Road is in progress, and contractors are examining the plans, considering it a perfectly feasible undertaking. The mountain path, as now travelled from the Glen House, is about five miles, but this road, by its windings, will be about eight miles. The average rise will be about one foot in eight—the greatest rise being one foot in five, and in many places it is level. The road is to be constructed of a good width, to be made of the large stones or bowlders found on the spot, and filled in with broken, or small stones, and then covered with a coat of earth and cement. The carriages are to be so constructed as to be level when ascending or descending. The estimated cost of building is about $7,000 per mile. We have an engraved view of the house projection at Mount Washington, as it will appear when erected, and also of the road as constructed. It is also contemplated by the enterprising projectors of this undertaking to have the teleg

# Miscellaneous Department.

## SUNNY MEMORIES OF FOREIGN LANDS.

BY HARRIET BEECHER STOWE.

[New York: J. C. Derby.]

### FRANCE AND HER PEOPLE.

At last I have come into dreamland; into the lotos-eater's paradise; into the land where it is always afternoon. I am released from care; I am unknown, unknowing; I live in a house whose arrangements seem to me strange, old and dreamy. In the heart of a great city I am as still as if in a convent; in the burning heats of summer our rooms are shadowy and cool as a cave. My time is all my own. I may at will lie on a sofa, and dreamily watch the play of the leaves and flowers, in the little garden into which my room opens; or I may go into the parlour adjoining, whence I hear the quick voices of my beautiful and vivacious young friends. You ought to see these girls. Emma might look like a Madonna, were it not for her wicked wit; and as to Anna and Lizzie, as they glance by me, now and then, I seem to think them a kind of sprite, or elf, made to inhabit shady old houses, just as twinkling bells grow in old castles; and then the graharebells grow in old castles; and then the graharebells, cious mamma, who speaks French, or English, like a stream of silver—is she not, after all, the fairest of any of them? And there is Caroline, a piquant, racy, full of conversation—sharp as a quartz crystal: how I like to hear her talk! "like a book." They have studied it æsthetically, historically, socially. They have studied French people and French literature—and studied it with enthusiasm, as people ever should, who would truly understand. They are all kindness to me. Whenever I wish to see anything, I have only to speak, or to know, I have only to ask.

* * * * *

I have been now, in all, about a month in this gay and flowery city, seeing the French people, not in hotels and *cafes*, but in the seclusion of domestic life; received, when introduced, not with ceremonious distance, as a stranger, but with confidence and affection, as a friend.

Though, according to the showing of my friends, Paris is empty of many of her most brilliant ornaments, yet I have been so fortunate as to make the acquaintance of many noble and justly celebrated people, and to feel as if I had gained a real insight into the French heart.

I liked the English and the Scotch as well as I could like anything. And now, I equally like the French. Exact opposites, you will say. For that reason all the more charming. The goodness and beauty of the Divine mind is no less shown in the traits of different races than of different tribes of fruits and flowers. And because things are exact opposites, is no reason why we should not like both. The eye is not like the hand, nor the ear like the foot; yet who condemns any of them for the difference? So I regard nations as parts of a great common body, and national differences as necessary to a common humanity.

I thought, when in English society, that it was as perfect and delightful as it could be. There was worth of character, strength of principle, true sincerity, and friendship, charmingly expressed. I have found all these, too, among the French, and, besides them, something which charms me the more, because it is peculiar to the French, and of a kind wholly different from any I have ever had an experience of before. There is an iris-like variety and versatility of nature, a quickness in catching and reflecting the various shades of emotion or fancy, a readiness in seizing upon one's own half-expressed thoughts, and running them out in a thousand graceful little tendrils, which is very captivating.

I know a general prejudice has gone forth, that the French are all mere outside, without any deep reflection or emotion. This may be true of many. No doubt that the strength of that outward life, that acuteness of the mere perceptive organization, and that tendency to social exhilaration, which prevail, will incline to such a fault in many cases. An English reserve inclines to moroseness, and Scotch perseverance to obstinacy; so this aerial French nature may become levity and insincerity; but then it is neither the sullen Englishman, the dogged Scotchman, nor the shallow Frenchman that we are to take as the national ideal. In each country we are to take the very best as the specimen.

Now, it is true that, here in France, one can find people as judicious, quiet, discreet, and religious, as anywhere in the world; with views of life as serious, and as earnest, not living for pretence or show, but for the most rational and religious ends. Now, when all this goodness is silvered over, as it were, reflecting like mother-of-pearl, or opal, a thousand fanciful shades and changes, is not the result beautiful? Some families into which I have entered, some persons with whom I have talked, have left a most delightful impression upon my mind; and I have talked, by means of imperfect English, French, and interpretations, with a good many. They have made my heart bleed over the history of this beautiful country. It is truly mournful that a people with so many fine impulses, so much genius, appreciation, and effective power, should, by the influence of historical events quite beyond the control of the masses, so often have been thrown into a false position before the world, and been subjected to such a series of agonizing revulsions and revolutions.

"O, the French are half tiger, half monkey!" said a cultivated American to me the other day. Such remarks cut me to the heart, as if they had been spoken of a brother. And when they come from the mouth of an American, the very shade of Lafayette, it would seem, might rise and say, "*Et tu Brute!*"

It is true, it is a sarcasm of Voltaire's; but Voltaire, though born a Frenchman, neither embodied nor was capable of understanding the true French ideal. The French *head* he had, but not the French heart. And from his bitter judgment we might appeal to a thousand noble names. The generous Henry IV., the noble Sully, and Bayard the knight, *sans peur et sans reproche*, were these half tiger and half monkey? Were John Calvin and Fénelon half tiger and half monkey? Laplace, Geoffroy St. Hilaire, Cuvier, Des Cartes, Malebranche, Arago—what were they? The tree of history is enriched with no nobler and fairer boughs and blossoms than have grown from the French stock.

It seems a most mysterious providence that some nations, without being wickeder than others, should have a more unfortunate and disastrous history.

The woes of France have sprung from the fact that a Jezebel de Medici succeeded in exterminating from the nation that portion of the people corresponding to the Puritans of Scotland, England, and Germany. The series of persecutions which culminated in the massacre of St. Bartholomew, and ended with the dragonades under Louis XIV., drained France of her lifeblood. Other nations have profited by the treasures then cast out of her, and she has remained poor for want of them. Some of the best blood in America is of the old Huguenot stock. Huguenots carried arts and manufactures into England. An expelled French refugee became the theological leader of Puritanism in England, Scotland, and America; and wherever John Calvin's system of theology has gone, civil liberty has gone with it; so we might almost say of France, as the apostle said of Israel, "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness!"

When the English and Americans sneer at the instability, turbulence, and convulsions of the French nation for the last century, let us ask ourselves what our history would have been had the "Gunpowder Plot" succeeded, and the whole element of the reformation been exterminated. It is true, vitality and reactive energy might have survived such a process; but that vitality would have shown itself just as it has in France—in struggles and convulsions. The frequent revolutions of France are not a thing to be sneered at; they are not evidences of fickleness, but of constancy; they are, in fact, a prolonged struggle for liberty, in which there occur periods of defeat, but in which, after every interval of repose, the strife is renewed. Their great difficulty has been, that the destruction of the reformed church in France took out of the country entirely that element of religious rationalism which is at once conservative and progressive.

There are three forces which operate in society: that of blind faith, of reverent religious freedom, and of irreverent scepticism. Now, since the human mind is so made that it must have religion, when this middle element of reasonable religious freedom is withdrawn, society vibrates like a pendulum, between scepticism and superstition; the extreme of superstition reacting to scepticism, and then the barrenness of scepticism reacting again into superstition. When the persecutions in France had succeeded in extinguishing this middle element, then commenced a series of oscillations between religious despotism and atheistic license, which have continued ever since. The suppression of all reasonable religious inquiry, and the consequent corruption of the church, produced the school of Voltaire and his followers. The excesses of that school have made devout Catholics afraid of the very beginning of rationalism; and these causes act against each other to this day.

The revolution in England, under Cromwell, succeeded, because it had an open Bible and liberty of conscience for its foundation, and united both the elements of faith and of reason. The French revolution had, as Lamartine says, Plutarch's Lives for its Bible, and the great unchaining of human passion had no element of religious control. Had France, in the time of her revolution, had leaders like Admiral Coligny, her revolution might have prospered as did England's under Cromwell. But these revolutions, needlessly terrible as they have been, still have accomplished something; without them France might have died away into what Spain is. As it is, progress has been made, though at a fearful sacrifice. No country has been swept cleaner of aristocratic institutions, and the old bastiles and prisons of a past tyranny. The aspiration for democratic freedom has been so thoroughly sown in France, that it never will be rooted up again. How to get it, and how to *keep* it when it is got, they do not yet clearly see; but they will never rest till they learn. There is a liberty of thought and of speech in France which the tongue-tied state of the press cannot indicate. Could France receive the Bible—could it be put into the hands of all the common people—*that* might help her. And France is receiving the Bible. Spite of all efforts to the contrary, the curiosity of the popular mind has been awakened; the yearnings of the popular heart are turning towards it; and therein lie my best hopes for France.

One thing more I would say. Since I have been here, I have made the French and continental mode of keeping Sunday a matter of calm, dispassionate inquiry and observation. I have tried to divest myself of the prejudices—if you so please to call them—of my New England education—to look at the matter sympathetically, in the French or continental point of view, and see whether I have any occasion to revise the opinions in which I had been educated. I fully appreciate all the agreeableness, the joyousness, and vivacity of a day of recreation and social freedom, spent in visiting picture galleries and public grounds, in social *reunions* and rural excursions. I am far from judging harshly of the piety of those who have been educated in these views and practices. But, viewing the subject merely in relation to things of this life, I am met by one very striking fact: there is not a single nation, possessed of a popular form of government, which has not our Puritan theory of the Sabbath. Protestant Switzerland, England, Scotland, and America cover the whole ground of popular freedom; and in all these this idea of the Sabbath prevails with a distinctness about equal to the degree of liberty. Nor do I think this result an accidental one. If we notice that the Lutheran branch of the reformation did not have this element, and the Calvinistic branch, which spread over England and America, did have it, and compare the influence of these two in sustaining popular rights, we shall be struck with the obvious inference.

Now, there are things in our mode of keeping the Sabbath which have a direct tendency to sustain popular government; for the very elements of a popular government must be self-control in the individual. There must be enough intensity of individual self-control to make up for the lack of an extraneous pressure from government. The idea of the Sabbath, as observed by the Puritans, is the voluntary dissevering of the thoughts and associations from the things of earth for one day in seven, and the concentrating of the mind on purely spiritual subjects. In all this there is a weekly recurring necessity for the greatest self-control. No way could be devised to educate a community to be thoughtful and reflective better than the weekly recurrence of a day when all stimulus, both of business and diversion, shall be withdrawn, and the mind turned in upon itself. The weekly necessity of bringing all business to a close tends to give habits of system and exactness. The assembling together for divine worship, and for instruction in the duties of Christianity is a training of the highest and noblest energies of the soul. Even that style of abstract theologizing prevailing in New England and Scotland, which has grown out of Sabbath sermonizing, has been an incalculable addition to the strength and self-controlling power of the people.

Ride through France, you see the labourer in his wooden shoes, with scarcely a thought beyond his daily toil. His Sunday is a *fete* for dancing and recreation. Go through New England, and you will find the labourer, as he lays his stone fence, discussing the consistency of foreordination with free will, or perchance settling some more practical mooted point in politics. On Sunday this labourer gets up his waggon, and takes his wife and family to church, to hear two or three sermons, in each of which there are more elements of mental discipline than a French peasant gets in a whole lifetime. It is a shallow view of theological training to ask of what practical use are its metaphysical problems. Of what practical value to most students is geometry? On the whole, I think it is the Puritan idea of the Sabbath, as it prevails in New England, that is one great source of that individual strength and self-control which have supported so far our democratic institutions.

In regard to the present state of affairs here, it has been my lot to converse unreservedly with some of all parties sufficiently to find the key-note of their thoughts. There are, first, the Bourbonists—mediæval people—believers in the divine right of kings in general, and of the Bourbons in particular. There are many of them exceedingly interesting. There is something rather poetic and graceful about the antique cast of their ideas; their chivalrous loyalty to an exiled family, and their devout belief of the Catholic religion. These, for the most part, keep out of Paris, entirely ignore the present court, and remain in their chateaus in the country. A gentleman of this class, with whom I talked, thought the present emperor did very well in keeping other parties out till the time should come to strike a blow for the true king.

Then there are the partisans and friends of the Orleans family. I heard those who spoke, even with tears, of Louis Philippe and his dynasty. They were patrons of letters and of arts, they say, of virtue and of religion; and these good, faithful souls cling lovingly to their memory.

And then there are the republicans—men of the real olden time, capable of sacrificing every thing that heart holds dear for a principle; such republicans as were our fathers in all, save their religion, and because lacking that, losing the chief element of popular control. Nevertheless, grander men have never been than some of these modern republicans of France; Americans might learn many lessons from them.

Besides all these there is another class, comparatively small, having neither the prestige of fashion, rank, or wealth, but true, humble, evangelical Christians, in whom the simplicity and spirituality of the old Huguenot church seems revived. Those men are labouring at the very foundation of things; labouring to bring back the forgotten Bible; beginning where Christ began, with preaching the gospel to the poor. If any would wish to see Christianity in its loveliest form, they would find it in some of these humble labourers. One, with whom I conversed, devotes his time to the *chiffoniers* (rag pickers). He gave me an account of his labours, speaking with such tenderness and compassion, that it was quite touching. "My poor people," he said, "they are very ignorant, but they are not so very bad." And when I asked him, "Who supports you in your labours?" he looked upward, with one of those quick, involuntary glances by which the French express themselves without words. There was the same earnestness in him as in one of our city missionaries, but a touching grace peculiarly national. It was the piety of Fénelon and St. John. And I cannot believe that God, who loves all nations alike, and who knows how beautifully the French mind is capable of reflecting the image of Jesus, will not yet shine forth upon France, to give the light of the knowledge of his glory in the face of Christ.

It was the testimony of all with whom I conversed, that the national mind had become more and more serious for many years past. Said a French gentleman to me one evening, "The old idea of *l'homme d'esperit* of Louis XIV.'s time, the man of *bon-mots*, bows, and *salons*, is almost passed away; there is only now and then a specimen of it left. The French are becoming more earnest and more religious." In the Roman Catholic churches which I attended, I saw very full audiences, and great earnestness and solemnity. I have talked intimately also, with Roman Catholics, in whom I felt that religion was a real and vital thing. One of them, a most lovely lady, presented me with the Imitation of Christ, by Thomas à Kempis, as a ground on which we could both unite.

I have also been interested to see in these French Catholics, in its most fervent form, the exhibition of that anti-slavery spirit which, in other ages, was the boast of that church. One charming friend took me to the church of St. Germain l'Auxerrois, pointing out with great interest the statues and pictures of saints who had been distinguished for their anti-slavery efforts in France. In a note expressing her warm interest in the cause of the African slave, she says, "It is a tradition of our church, that of the three kings which came to worship Jesus of Bethlehem, one was black; and if Christians would kneel oftener before the manger of Bethlehem they would think less of distinctions of caste and colour."

Madame Belloc received, a day or two since, a letter from a lady in the old town of Orleans, which gave name to Joan of Arc, expressing the most earnest enthusiasm in the anti-slavery cause. Her prayers, she says, will ascend night and day for those brave souls in America who are conflicting with this mighty injustice.

A lady a few days since called on me, all whose property was lost in the insurrection at Hayti, but who is, nevertheless, a most earnest advocate of emancipation.

A Catholic lady, in a letter, inquired earnestly, why in my Key I had not included the Romish clergy of the United States among the friends of emancipation, as that, she said, had been always the boast of their church. I am sorry to be obliged to make the reply, that in America the Catholic clergy have never identified themselves with the anti-slavery cause, but in their influence have gone with the multitude.

I have received numerous calls from members of the old French Abolition Society, which existed here for many years. Among these I met with great interest, M. Dutrone, its President; also M. ———, who presented me with his very able ethnological work on the distinctive type of the negro race. One gentleman, greatly distressed in view of the sufferings of the negro race in America, said, naively enough, to Mrs. C., that he had heard that the negroes had great capability for music, dancing, and the fine arts, and inquired whether something could not be done to move sympathy in their behalf by training them to exhibit characteristic dances and pantomines. Mrs. C. quoted to him the action of one of the great ecclesiastical bodies in America, in the same breath declining to condemn slavery, but denouncing dancing as so wholly of the world lying in wickedness as to require condign ecclesiastical censure. The poor man was wholly lost in amazement.

In this connection, I cannot but notice, to the credit of the French republican provisional government, how much more consistent they were in their attachment to the principles of liberty than ever our own has been. What do we see in our own history? Our Northern free States denouncing slavery as a crime, confessedly inconsistent with their civil and religious principles, yet, for commercial and pecuniary considerations deliberately entering into a compact with slaveholders tolerating a twenty years' perpetuation of the African slave trade, the rendition of fugitives, the suppression of servile insurrections, and allowing to the slaveholders a virtual property basis of representation. It should qualify the contempt which some Americans express of the French republic, that when the subject of the slave colonies was brought up, and it was seen that consistency demanded immediate emancipation, they immediately emancipated; and not only so, but conferred at once on the slaves the elective franchise.

This point strongly illustrates the difference, in one respect, between the French and the Anglo-Saxons. As a race the French are less commercial, more ideal, more capable of devotion to abstract principles, and of following them out consistently, irrespective of expediency.

There is one thing which cannot but make one indignant here in Paris, and which, I think, is keenly felt by some of the best among the French; and that is, the indifference of many Americans, while here, to their own national principles of liberty. They seem to come to Paris merely to be hangers on and applauders in the train of that tyrant who has overthrown the hope of France. To all that cruelty and injustice by which thousands of hearts are now bleeding, they appear entirely insensible. They speak with heartless levity of the revolutions of France, as of a pantomime got up for their diversion. Their time and thoughts seem to be divided between defences of American slavery and efforts to attach themselves to the skirts of the French tyranny. They are the parasites of parasites—delighted if they can but get to an imperial ball, and beside themselves if they can secure an introduction to the man who figured as a *roue* in the streets of New York. Noble-minded men of all parties here, who have sacrificed all for principle, listen with suppressed indignation, while young America, fresh from the theatres and gambling saloons, declares, between the whiffs of his cigar, that the French are not capable of free institutions, and that the government of Louis Napoleon is the best thing France could have. Thus from the plague-spot at her heart has America become the propagandist of despotism in Europe. Nothing weighs so fearfully against the cause of the people of Europe as this kind of American influence. Through almost every city of Europe are men whose great glory it appears to be to proclaim that they worship the beast, and wear his name in their foreheads. I have seen sometimes, in the forests, a vigorous young sapling which had sprung up from the roots of an old, decaying tree. So, unless the course of things alters much in America, a purer civil liberty will spring up from her roots in Europe, while her national tree is blasted with despotism. It is most affecting, in moving through French circles, to see what sadness, what anguish of heart, lies under that surface which seems to a stranger gay. Each revolution has cut its way through thousands of families, ruining fortunes, severing domestic ties, inflicting wounds that bleed, and will bleed for years. I once alluded rather gayly to the numerous upsets of the French government, in conversation with a lady, and she laughed at first, but in a moment her eyes filled with tears, and she said, "Ah, you have no idea what these things are among us." In conversation nothing was more common than the remark, "I shall do so and so, provided things hold out; but then there is no telling what will come next."

On the minds of some there lies deep dejection and discouragement. Some, surrounded by their growing families, though they abhor the tyranny of the government, acquiesce wearily, and even dread change lest something worse should arise.

We know not in America how many atrocities and cruelties that attended the *coup de'etat* have been buried in the grave which intombed the liberty of the press. I have talked with eye witnesses of those scenes, men who have been in the prisons, and heard the work of butchery going on in the prison yards in the night. While we have been here, a gentleman to whom I had been introduced was arrested, taken from bed by the police, and carried off, without knowing of what he was accused. His friends were denied access to him, and on application to the authorities, the invariable reply was, "Be very quiet about it. If you make a commotion his doom is sealed." When his wife was begging permission for a short interview, the jailer, wearied with her importunities, at last exclaimed unguardedly, "Madam, there are two hundred in the same position; what would you have me do?" *

At that very time an American traveller, calling on us, expatiated at length on the peaceful state of things in Paris—on the evident tranquillity and satisfaction universally manifest.

*That man has remained in prison to this day.

### THE COVENANTERS.

I enjoyed this ride to Aberdeen more than anything we had seen yet, the country is so wild and singular. In the afternoon we came in sight of the German Ocean. The free, bracing air from the sea, the thought that it actually *was* the German Ocean, and that over the other side was Norway, within a day's sail of us, gave it a strange, romantic charm.

"Suppose we just run over to Norway; said one of us; and then came the idea, what we should do if we got over there, seeing none of us understood Norse.

The whole coast along here is wild and rock-bound; occasionally long points jut into the sea; the blue waves sparkle and dash against them in little jets of foam, and the sea birds dive and scream around them.

On one of these points, near the town of Stonehaven, are still seen the ruins of Dunottar Castle, bare and desolate, surrounded on all sides by the restless, moaning waves; a place justly held accursed for the cruelties to the Covenanters, so appalling and brutal as to make the blood boil in the recital, even in this late day.

During the reigns of Charles and James, sovereigns whom Macaulay justly designated as Belial and Moloch, this castle was the state prison for confining this noble people. In the reign of James, one hundred and sixty-seven prisoners, men, women and children, for refusing the oath of supremacy, were arrested at their firesides: herded together like cattle; driven at the point of the bayonet, amid the gibs, jeers, and scoffs of soldiers, up to this dreary place, and thrust promiscuously into a dark vault in this castle; almost smothered in filth and mire; a prey to pestilent disease, and to every malignity which brutality could inflict, they died here unpitied. A few escaping down the rocks were recaptured, and subjected to shocking tortures.

A moss-grown gravestone, in the pariah churchyard of Dunottar, shows the last resting-place of these sufferers.

Walter Scott, who visited this place, says, "The peasantry continue to attach to the tombs of these victims an honour which they do not render to more splendid mausoleums; and when they point them out to their sons, and narrate the fate of the sufferers, usually conclude by exhorting them to be ready, should the times call for it, to resist to the death in the cause of civil and religious liberty like their brave forefathers."

It is also related by Gilfillan, that a minister from this vicinity, having once lost his way in travelling through a distant part of Scotland, vainly solicited the services of a guide for some time, all being engaged in peat-cutting; at last one of the farmers, some of whose ancestors had been included among the sufferers, discovering that he came from this vicinity, had been the gravestones, and could repeat the inscriptions, was willing to give up half a day's work to guide him on his way.

It is well that such spots should be venerated as sacred shrines among the descendants of the Covenanters, to whom Scotland owes what she is and all she may become.

People in gilded houses, on silken couches, at ease among books, and friends, and literary pastimes, may sneer at the Covenanters; it is much easier to sneer than to die for truth and right, as they died. Whether they were right in all respects is nothing to the purpose; but it is to the purpose that in a crisis of their country's history they upheld a great principle vital to her existence. Had not these men held up the heart of Scotland, and kept alive the fire of liberty on her altars, the very literature which has been used to defame them could not have had its existence. The very literary celebrity of Scotland has grown out of their grave; for a vigorous and original literature is impossible, except to a strong, free, self-respecting people. The literature of a people must spring from the sense of its nationality; and nationality is impossible without self-respect, and self-respect is impossible without liberty.

It is one of the trials of our mortal state, one of the disciplines of our virtue, that the world's benefactors and reformers are so often without form or comeliness. The very force necessary to sustain the conflict makes them appear unlovely; they "tread the press alone, and of the people there is none with them." The shrieks, and groans, and agonies of men wrestling in mortal combat are often not graceful or gracious; but the comments that the children of the Puritans, and the children of the Covenanters, make on the ungraceful and severe elements which marked the struggles of their great fathers, are as ill-timed as if a son, whom a mother had just borne from a burning dwelling, should criticize the shrieks with which she sought him, and point out to ridicule the dishevelled hair and singed garments which show how she struggled for his life. But these are they who are "sown in weakness, but raised in power; which are sown in dishonour, but raised in glory;" even in this world they will have their judgment day, and their name which went down in the dust like a gallant banner trodden in the mire, shall rise again all glorious in the sight of nations.

### THE STAFFORD HOUSE MEETING.

This Stafford House meeting, in any view of it, is a most remarkable fact. Kind and gratifying as its arrangements have been to me, I am far from appropriating it to myself individually, as a personal honour. I rather regard it as the most public expression possible of the feelings of the women of England on one of the most important questions of our day—that of individual liberty considered in its religious bearings.

The most splendid of England's palaces has this day opened its doors to the slave. Its treasures of wealth and of art, its prestige of high name and historic memories, have been consecrated to the acknowledgment of Christianity in that form wherein, in our day, it is most frequently denied—the recognition of the brotherhood of the human family, and the equal religious value of every human soul. A fair and noble hand by this meeting has fixed, in the most public manner, an ineffaceable seal to the most beautiful sentiments of that most Christian document, the letter of the ladies of Great Britain to the ladies of America. The letter and this public attestation of it are now historic facts, which wait their time and the judgment of advancing Christianity.

Concerning that letter I have one or two things to say. Nothing can be more false than the insinuation that has been thrown out in some American papers, that it was a political movement. It had its first origin in the deep religious feelings of the man whose whole life has been devoted to the abolition of the white-labour slavery of Great Britain; the man whose eye explored the darkness of the collieries, and counted the weary steps of the cotton spinners—who penetrated the dens where the insane were tortured with darkness, and cold, and stripes; and treaded the loathsome alleys of London, haunts of fever and cholera; this man it was, whose heart was overwhelmed by the tale of American slavery, and who could find no relief from this distress except in raising some voice to the ear of Christianity. Fearful of the jealousy of political interference, Lord Shaftesbury published an address to the ladies of England, in which he told them that he felt himself moved by an irresistible impulse to entreat them to raise their voice, in the name of a common Christianity and womanhood, to their American sisters. The abuse which has fallen upon him for this most Christian proceeding does not in the least surprise him, because it is of the kind that has always met him in every benevolent movement. When in the Parliament of England he was pleading for women in the collieries who were harnessed like beasts of burden, and made to draw heavy loads through miry and dark passages, and for children who were taken at three years old to labour where the sun never shines, he was met with determined and furious opposition and obloquy—accused of being a disorganizer, and of wishing to restore the dark ages. Very similar accusations have attended all his efforts for the labouring classes during the long course of seventeen years, which resulted at last in the triumphant passage of the factory bill.

We in America ought to remember that the gentle remonstrance of the letter of the ladies of England contains, in the mildest form, the sentiments of Universal Christendom. Rebukes much more pointed are coming back to us even from our own missionaries. A day is coming when, past all the temporary currents of worldly excitement, we shall, each of us, stand face to face with the perfect purity of our Redeemer. The thought of such a final interview ought certainly to modify all our judgements now, that we may strive to approve only what we shall then approve.

People here are somewhat amused by the vivacity with which American papers are exhorting Lord Shaftesbury to look into the factory system, and to explore the collieries, and in general to take care of the suffering lower classes, as if he had been doing anything else for these twenty years past. To people who know how he has worked against wind and tide, in the face of opposition and obloquy, and how all the dreadful statistics that they quote against him were brought out expressly by inquiries set on foot and prosecuted by him, and how these same statistics have been by him reiterated in the ears of successive houses of Parliament till all these abuses have been reformed as far as the most stringent and minute legislation can reform them—it is quite amusing to hear him exhorted to consider the situation of the working classes. One reason for this, perhaps, is that provoking facility in changing names which is incident to the English peerage. During the time that most of the researches and speeches on the factory system and collieries were made, the Earl of Shaftesbury was in the House of Commons, with the title of Lord Ashley, and it was not till the death of his father that he entered the House of Peers as Lord Shaftesbury. The contrast which a very staid religious paper in America has drawn between Lord Ashley and Lord Shaftesbury does not strike the people over here as remarkably apposite.

### DRESS-MAKING AND ITS CONSEQUENCES.

I have been quite amused with something which has happened lately. It always has seemed to me that distinguished people here in England live a remarkably out-door sort of life; and newspapers tell a vast deal about people's concerns which it is not our custom to put into print in America. Such, for instance, as where the Hon. Mr. A. is staying now, and where he expects to go next; what her grace wore at the last ball, and when the royal children rode out, and what they had on; and whom Lord Such-a-one had to dinner; besides a large number of particulars which probably never happen.

Could I have expected dear old England to make me so much one of the family as to treat my humble fortunes in this same public manner? But it is even so. This week the *Times* has informed the United Kingdom that Mrs. Stowe is getting a new dress made—and a charming old aristocratic *Times*, which every body declares is such a wicked paper, and yet which they can no more do without than they can their breakfast! What am I, and what is my father's house, that such distinction should come upon me? I assure you, my dear, I feel myself altogether too much flattered. There, side by side with speculations on the eastern question, and conjectures with regard to the secret and revealed will of the Emperor of Russia, news from her majesty's most sacred retreat at Osborne, and the last debates in Parliament, comes my brown silk dress! The *Times* has omitted the colour; I had a great mind to send him word about that. But you may tell the girls—for probably the news will spread through the American papers—that it is the brown Chinese silk which they put into my trunk, unmade, when I was too ill to sit up and be fitted.

Mr. *Times* wants to know if Mrs. Stowe is aware what sort of a place her dress is being made in, and there is a letter from a dressmaker's apprentice stating that it is being made up piecemeal, in the most shockingly distressed dens of London, by poor, miserable white slaves, worse treated than the plantation slaves of America.

Now, Mrs. Stowe did not know anything of this, but simply gave the silk into the hands of a friend, and was in due time waited on in her own apartment by a very respectable woman, who offered to make the dress; and lo, this is the result! Since the publication of this piece, I have received earnest missives, from various parts of the country, begging me to interfere, hoping that I was not going to patronise the white slavery of England, and that I would employ my talents equally against oppression under every form. The person who had been so fortunate as to receive the weight of my public patronage was in a very tragical state; protested her innocence of any connection with dens, of any over-working of hands, &c., with as much fervour as if I had been appointed on a committee of parliamentary inquiry. Let my case be a warning to all philanthropists who may happen to want clothes while they are in London. Some of my correspondents seemed to think that I ought to publish a manifesto for the benefit of distressed Great Britain, stating how I came to do it, and all the circumstances, since they are quite sure I must have meant well, and containing gentle cautions as to the disposal of my future patronage in the dress-making line.

Could these people only know in what sacred simplicity I had been living in the State of Maine, where the only dressmaker of our circle was an intelligent, refined, well-educated woman, who was considered as the equal of us all, and whose spring and fall ministrations to our wardrobe were regarded a double pleasure—a friendly visit as well as a domestic assistance—I say, could they know all this, they would see how guiltless I was in the matter. I verily never thought but that the nice, pleasant person, who come to measure me for my silk, was going to take it home and make it herself; it never occurred to me that she was the head of an establishment.

And now, what am I to do? The *Times* seems to think that, in order to be consistent, I ought to take up the conflict immediately; but, for my part, I think otherwise. What an unreasonable creature! Does he suppose me so lost to all due sense of humility as to take out of his hands a cause which he is pleading so well? If the plantation slaves had such a good friend as the *Times*, and if every over-worked female cotton picker could write as clever letters as this dress-maker's apprentice, and get them published in as influential papers, and excite as general a sensation by them as this seems to have done, I think I should feel that there was no need of my interfering in a work so much better done. Unfortunately, our female cotton pickers do not know how to read and write, and it is against the law to teach them; and this instance shows that the law is a sagacious one, since, doubtless, if they could read and write, most embarrassing communications might be made.

Nothing shows more plainly, to my mind, than this letter, the difference between the working class of England and the slave. The free workman or workwomen of England or America, however poor, is self-respecting; is, to some extent, clever and intelligent; is determined to resist wrong, and, as this incident shows, has abundant means for doing so.

When we see the columns of the Charleston *Courier* adorned with communications from cotton pickers and slave seamstresses, we shall then think the comparison a fair one. In fact, apart from the whimsicality of the affair, and the little annoyance which one feels at notoriety to which one is not accustomed, I consider the incident as in some aspect a gratifying one, as showing how awake and active are the sympathies of the British public with that much oppressed class of needlewomen.

Horace Greeley would be delighted could his labours in this line excite a similar commotion in New York.

### THE QUAKERS.

Some time to-day I had a little chat with Mrs. W. on the Quakers. She is a cultivated and thoughtful woman, and seemed to take quite impartial views, and did not consider her own sect as by any means the only form of Christianity, but maintained—what every sensible person must grant, I think—that it has an important mission in society, even in its peculiarities. I inferred from her conversation that the system of plain dress, maintained with the nicety which they always use, is by no means a saving in a pecuniary point of view. She stated that one young friend, who had been brought up in this persuasion, gave it as her reason for not adopting its peculiar dress, that she could not afford it; that is to say, that for a given sum of money she could make a more creditable appearance were she allowed the range of form, shape, and trimming, which the ordinary style of dressing permits.

I think almost any lady, who knows the magical value of bits of trimming, and bows of ribbon judiciously adjusted in critical locations, of inserting, edging, and embroidery, considered as economic arts, must acknowledge that there is some force in the young lady's opinion. Nevertheless the Doric simplicity of a Quaker lady's dress, who is in circumstances to choose her material, has a peculiar charm. As at present advised, the Quaker ladies whom I have seen very judiciously adhere to the spirit of plain attire, without troubling themselves to maintain the exact letter. For instance, a plain straw cottage, with its white satin ribbon, is sometimes allowed to take the place of the close silk bonnet of Fox's day.

For my part, while I reverence the pious and unworldly spirit which dictated the peculiar forms of the Quaker sect, I look for a higher development of religion still, when all the beautiful artistic faculties of the soul being wholly sanctified and offered up to God, we shall no longer shun beauty in any of its forms, either in dress or household adornment, as a temptation, but rather offer it up as a sacrifice to Him who has set us the example, by making everything beautiful in its season.

As to art and letters, I find many of my Quaker friends sympathizing in those judicious views which were taken by the Society of Friends in Philadelphia, when Benjamin West developed a talent for painting, regarding such talent as an indication of the will of Him who had bestowed it. So I find many of them taking pleasure in the poetry of Scott, Longfellow, and Whittier, as developments of His wisdom who gives to the human soul its different faculties and inspirations.

What is remarkable of all these Friends is, that although they have been called, in the prosecution of philanthropic enterprises, to encounter so much opposition, and see so much of the unfavourable side of human nature, they are so habitually free from any tinge of uncharitableness or evil speaking in their statements with regard to the character and motives of others. There is also an habitual avoidance of all exaggerated forms of statement, a sobriety of diction, which, united with great affectionateness of manner, inspires the warmest confidence.

C. had been, with Mr. Sturge, during the afternoon, to a meeting of the Friends, and heard a discourse from Sibyl Jones, one of the most popular of their female preachers. Sibyl is a native of the town of Brunswick, in the State of Maine. She and her husband, being both preachers, have travelled extensively in the prosecution of various philanthropic and religious enterprises.

In the evening, Mr. Sturge said that she had expressed a desire to see me. Accordingly I went with him to call upon her, and found her in the family of two aged Friends, surrounded by a circle of the same denomination. She is a woman of great delicacy of appearance, betokening very frail health. I am told that she is most of her time in a state of extreme suffering from neuralgic complaints. There was a mingled expression of enthusiasm and tenderness in her face which was very interesting. She had had, according to the language of her sect, a concern upon her mind for me.

To my mind there is something peculiarly interesting about that primitive simplicity and frankness with which the members of this body express themselves. She desired to caution me against the temptations of too much flattery and applause, and against the worldliness which might beset me in London. Her manner of addressing me was like one who is commissioned with a message which must be spoken with plainness and sincerity. After this the whole circle kneeled, and she offered prayer. I was somewhat painfully impressed with her evident fragility of body, compared with the enthusiastic workings of her mind.

In the course of the conversation she inquired if I was going to Ireland. I told her, yes, that was my intention. She begged that I would visit the western coast, adding, with great feeling, "It was the miseries which I saw there which have brought my health to the state it is." She had travelled extensively in the Southern States, and had, in private conversation, been able very fully to bear her witness against Slavery, and had never been heard with unkindness.

The whole incident afforded me matter for reflection. The calling of women to distinct religious vocations, it appears to me was a part of primitive Christianity; has been one of the most efficient elements of power in the Romish church; obtained among the Methodists in England; and has, in all these cases, been productive of great good. The deaconesses whom the apostle mentions with honour in his epistle, Madame Guyon in the Romish church, Mrs. Fletcher, Elizabeth Fry, are instances which show how much may be done for mankind by women who feel themselves impelled to a special religious vocation.

The Bible, which always favours liberal development, countenances this idea, by the instances of Deborah, Anna the prophetess, and by allusions in the New Testament, which plainly show that the prophetic gift descended upon women. St. Peter, quoting from the prophetic writings, says, "Upon your sons and upon your daughters I will pour out my spirit, and they shall prophesy." And St. Paul alludes to women praying and prophesying in the public assemblies of the Christians, and only enjoins that it should be done with becoming attention to the established usages of female delicacy. The example of the Quakers is a sufficient proof that acting upon this idea does not produce discord and domestic disorder. No class of people are more remarkable for quietness and propriety of deportment, and for household order and domestic excellence. By the admission of this liberty, the world is now and then gifted with a woman like Elizabeth Fry, while the family state loses none of its security and sacredness. No one in our day can charge the ladies of the Quaker sect with boldness or indecorum; and they have demonstrated that even public teaching, when performed under the influence of an overpowering devotional spirit, does not interfere with feminine propriety and modesty.

The fact is, that the number of women to whom this vocation is given will always be comparatively few: they are, and generally will be, exceptions; and the majority of the religious world, ancient and modern, has decided that these exceptions are to be treated with reverence.

### BARCLAY OF URY.

Leaving Stonehaven we passed on a rising ground a little to our left, the house of the celebrated Barclay of Ury. It remains very much in its ancient condition, surrounded by a low stone wall, like the old fortified houses of Scotland.

Barclay of Ury was an old and distinguished soldier, who had fought under Gustavus Adolphus in Germany, and one of the earliest converts to the principles of the Friends of Scotland. As a Quaker, he became an object of hatred and abuse at the hands of the magistracy and populace; but he endured all these insults and injuries with the greatest patience and nobleness of soul.

"I find more satisfaction," he said, "as well as honour, in being thus insulted for my religious principles, than when, a few years ago, it was usual for for the magistrates, as I passed the city of Aberdeen, to meet me on the road and conduct me to public entertainment in their hall, and then escort me out again, to gain my favour."

Whittier has celebrated this incident in his beautiful ballad, called "Barclay of Ury." The son of this Barclay was the author of that Apology which bears his name, and is still a standard work among the Friends. The estate is still possessed by his descendants.

### TENNYSON.

Tennyson is in his ninth edition, but there can be no doubt that his becoming Laureate made it fashionable to buy his book by the aristocracy. Not that our aristocracy have much sympathy with "In Memorium," nor its author with them. Apropos of this subject a good story is told which I will repeat, hoping that it is new to you; if it is not, it will bear re-telling. Tennyson seldom goes out visiting: he would much rather sit at home in the clouds of his tobacco smoke, talking poetry with some one like Coventry Patmore. Mr. Pal